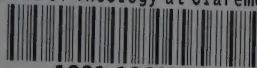


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A MANUAL
OF
MODERN
CHURCH
HISTORY

W. F. SLATER

M. A.



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Edited by the

REV. ARTHUR E. GREGORY.

A MANUAL OF MODERN CHURCH HISTORY.

BY

W. F. SLATER, M.A.

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CHARLES H. KELLY,

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PREFATORY NOTE.

THE Editor hopes to include in the series of *Books for Bible Students* three or four volumes designed to give a sketch of the history and development of the Christian Church from the age of the Apostles to the present day. These Manuals are not intended to set forth any denominational view of ecclesiastical history or organisation, and will be written by members of different branches of the Church.

Contributors to this series write with entire independence, and each is responsible only for the opinions he himself expresses. The Editor, whilst offering occasional suggestions, has never sought to hamper the scholars whose co-operation he has been so fortunate as to secure.

A. E. G.

© God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; gibe us grace seriously to lay to heart the great dangers we are in by our unhappg divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. *Amen.*

PREFACE.

THE present work is an attempt to furnish a general view of the history of the Christian Church during the last two centuries. Records of the progress of the various denominations are not difficult to obtain; but the ordinary reader finds it convenient to provide himself with manuals and compendiums, which supply substantial information without too much detail. Such a condensation of modern church history will, if at all adequate, assist him to form a judgment on the position and prospects of Christianity, and to appreciate the magnitude of the problems which yet await solution.

The endeavour to deal with such a mass of facts, belonging to so wide an area, may appear to some to have been more ambitious than dis-

creet. Each reader, also, will have his own opinion respecting the relative proportion assigned to separate topics—the perspective of the whole presentation. Few will complain that the writer has not laboured, in the service of a colourless impartiality, to conceal his own predilections; some may perceive the traces of a desire to give a fair and genial view of all sides of current controversy.

The general estimate of the work must be resigned to the critics; but any intimation of historical or literary inaccuracies will be gratefully accepted by the author and editor. References to the authorities employed have been omitted for want of space.

W. F. S.

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A MANUAL OF CHURCH HISTORY.

CHAPTER I.

INTRODUCTORY.

THE SEVENTEENTH CENTURY.

BEFORE we enter upon the review of the last two centuries of Christian history, it may be of service to take a brief survey of the immediately previous period. No greater contrast can be imagined than that which existed between the state of the Church in Europe at the dawn of the sixteenth century, and that which appeared in the first years of the seventeenth. When the sixteenth century came in, European Christianity was almost wholly identified with the Romish Church. Heresy was sought out only to be instantaneously suppressed. Individual thinkers

and small sects, holding different views, shuddered in secret places, but could attempt no combination, nor any resistance to the all-dominant authority. Yet, a hundred years later, the greater part of Germany had changed its faith and worship. In France and Switzerland a large proportion of the higher classes, and, in some districts, the majority of the middle and lower classes, had become Protestant. When Queen Elizabeth closed her eyes in England, the Reformation was established by law, and the older creed was under a political ban. No such change in Christian realms had happened since the days of Constantine, when a persecuted religion became the idol of imperial patronage. We may find another parallel, perhaps, in a yet earlier period. When St. Paul made his last visit to Jerusalem, the believers there were "all zealous for the law." No one could be a member of the fellowship unless he conformed to the Jewish ritual. But, a hundred years later, Justin Martyr, himself a Palestinian Christian, doubted whether those who insisted on such terms could themselves be saved.

The causes which led to so great a revolution in European opinion are well known. The corruptions of the Church had become a universal scandal, and criticism had acquired new weapons. The revival of learning, the invention of printing,

astronomical and geographical discovery—with their new conceptions of the physical universe—had produced a wide and deep intellectual movement. All classes were seized with a thirst for knowledge; and translators, editors, printers, and authors, rather than priests, became the guides of the people. Worn-out tradition and withered scholasticism ceased to invite when an abundant spring had changed the wilderness to a fruitful field. Then came translations of Holy Scripture into German, French, English, Spanish, and the other languages of Europe, at once challenging the authority of the Church in matters of faith. Old things began to vanish, and all things seemed ready to become new, when Erasmus, Luther, Zwinglius, Calvin, and Cranmer appeared as the heralds of a gospel age.

But progress was not to advance without delays or hindrance. In France the course of politics, the want of light among the educated classes, the worldliness of princes, the subtlety of priests and Popes, conspired to ruin the prospects of the evangelical party. The massacre of St. Bartholomew might well call for a *Te Deum* at Rome; for that gigantic crime, and the subsequent cruelties inflicted upon the Huguenots, paralysed the cause of gospel freedom in that land for centuries. A lingering sense of justice

led Henry iv. to grant, by the edict of Nantes, certain privileges to his Protestant subjects ; but Lewis xiv. (1685) revoked the edict, and the Huguenots had to carry their religious feeling, their technical skill, and their commercial energy into other lands.

In Germany the State had become friendly to the Lutheran cause, and its princes refused to murder or banish their subjects at the bidding of Italian priests. The Papacy had, however, become possessed of new resources. The Jesuits, devoting themselves to education, had become the instructors of the higher classes in southern and eastern Europe. Ferdinand i. of Austria was one of the first and most subservient of their royal pupils. He found that, in Hungary and Bohemia, his imperial designs were withstood by the same party, which was at once liberal in politics and heretical in doctrine ; and he resolved upon its destruction. In these lands many, besides Huss and Jerome, had been enlightened by the writings of Wickliff. Now, the doctrines of Luther spread rapidly, and in Bohemia, it is said, three-fourths of the people had become Protestant.

Ferdinand i. did not accomplish all he wished, but he bequeathed his designs to his successor, Ferdinand ii., who prosecuted them with greater

success, especially in Bohemia. In Hungary the evangelical party was able to make a more determined stand, but Bohemia was consigned to a "reign of terror." After years of agitation and warfare, the land was, A.D. 1621, surrendered to its enemies. The leading heretics were executed; preachers were banished; farmers, tradesmen, and artisans suffered confiscation and imprisonment; and Protestantism was "stamped out." Hundreds of noble families were proscribed in the process; thirty thousand of the best people fled to other countries; and thousands of weavers, glass-stainers, and other excellent workmen, found their way to Germany, Switzerland, and England. The population of Bohemia, which had comprised four millions, was reduced to one million. The victory of the Papacy, and of the devout Ferdinand, was complete.

But at what a cost! The nations which had become Protestant learned, from these and similar proceedings, the character of their foe, and began to fight the Papacy with its own weapons. Any pretensions to represent the benignity of Jesus Christ, which the Church of Rome professed, perished with the massacres in Paris and the dragonnades, with the cruelties of the Bohemian campaign, with the Inquisition in Spain, with the slaughters of D'Alva in the

Netherlands, and with the Marian persecution in England.

To recover the ground lost since the advancement of the Reformation in many countries, the Romish Church put forth fresh activity. In 1622, Gregory xv. established the "Congregation for the Propagation of the Faith," and Urban viii. enriched it with great wealth. The latter also established a college for the training of missionaries. The example of Xavier in India and of distinguished priests in the New World, had opened a new era for zealous churchmen. Priests were sent out to the ends of the earth, and may now be found from Labrador to Fiji, and from China to Peru. In India, China, and South America, where the Jesuits were the earliest labourers, success had been varied by some tragic reverses. In China and Japan their interference with politics created a prejudice against Christianity itself, and their procedure was condemned by the Pope. It may be noticed that, in the instructions given to Romish missionaries, a difference is to be made between heathen and Protestants. Benedict xiv. and Pius vi. affirmed that the heathen should not be forced into the Church; but baptized Protestants *sint cogendi*—are to be compelled, where possible.

In England, in the latter part of the seventeenth century, irreligion grew apace. The organisation of the Church, never very effective, had been weakened during the Commonwealth. The vigour of early Puritanism was diminishing; and, at the Restoration, came in for persecution. The scepticism of Hobbes and Spinoza had penetrated many classes. Nonconformity had divided into sects, which disliked and opposed each other. In the times of Charles II., many were hoping for the "Reunion" of Dissenters with the Church. Among these was the saintly Baxter, whose writings have done so much for the edification of Christians. A little more concession at the Council of Savoy might have opened a way for the realisation of such wishes.

But these were not the times for concession. In 1662, two thousand ministers were ejected from the National Church because they refused to submit to the "Act of Uniformity." It has not been without its effect on the history of our national Christianity that two of the ejected were John Wesley and Samuel Annesley, grandfathers of John and Charles Wesley. But persecution did not cease with the ejection of so many godly pastors. The "Conventicle" Acts put under penalties all who attended

private meetings for worship. No one could be a magistrate, or a member of a corporation, who did not subscribe to the liturgy. The Quakers—now a growing sect—might be transported, if they refused to take oath. The “Five-Mile Act” subjected any of the dismissed ministers who came within five miles of his former charge to a fine of forty pounds, or to six months’ imprisonment. The position of a Nonconformist in England at this time was scarcely better than that of a Protestant in France or Spain.

Roman Catholics were placed under similar disabilities. A price was set upon the head of a Catholic priest, and mass was forbidden. Hopes which the Catholics had cherished under Charles I., sank low under the Commonwealth, but were revived when Charles II. succeeded to the throne, and James II. made no secret of his inclinations towards the old faith. The demand of the latter that his proclamation on “liberty of conscience”—issued in favour of the Romanists—should be read in churches, led to the imprisonment of the seven bishops, and to the popular rejoicings at their release.

Nevertheless, the Anglican Church furnished many able divines during this period. Among these were the learned Usher, the saintly

Leighton, the eloquent Jeremy Taylor, the witty Dr. South, and the quaint Thomas Fuller. It was in these stormy days that Brian Walton edited the famous "London Polyglot," and that Pearson prepared his standard work on the Creed. Barrow, who became a bishop, had been Lucasian professor of mathematics at Cambridge, and had the honour of being tutor to Sir Isaac Newton. The benevolent Robert Boyle, who founded famous "lectures," was anticipating the work of the Bible Society by encouraging Scripture translation; Sir T. Browne wrote his *Religio Medici*, and Isaac Walton his *Angler*. Among liberal churchmen were Chillingworth, the author of *The Bible only the Religion of Protestants*; and Cudworth, who wrote on the "Intellectual System"; John Smith, the Cambridge Platonist, and many others.

With the advent of William and Mary came a brighter prospect for the freedom of religion. The "Revolution" of 1688 was not agreeable to many of the clergy. Archbishop Sancroft, the pious Bishop Ken, and other Non-jurors resigned their preferments. The Jacobite cause had adherents until the final collapse of the Stuart pretensions at Culloden in 1746. A Toleration Act in 1687 gave a little advan-

tage to evangelical dissenters, but none to Socinians or Papists.

We must not enter into the details of the history of the Eastern Churches during this period. Some members of the Greek Church had received education in Western Europe, and had acquired some of the ideas of Protestantism. Among these were Cyril Lucar, who became Patriarch of Constantinople. It was he who presented to Charles I. the *Codex Alexandrinus*, an ancient Greek Bible of the sixth century, which is now in the British Museum. He had a scheme for the reunion of Christendom, but was put to death by the Turks—some allege, at the instigation of the Jesuits.

The Protestant churches of the continent were during this century greatly divided on doctrinal questions. They “reasoned high of Providence, foreknowledge, will, and fate.” The Supralapsarians held that God had foreseen the fall of Adam; the Sublapsarians said that He permitted it. Arminius of Leyden became conspicuous by his rejection of the doctrine of election and reprobation. The Lutherans were content with asserting that none were eternally reprobate. At the Synod of Dort (1618) the victory was verbally with the Calvinists, and the Arminians were banished from Holland. Archbishop Laud

and the High Church clergy in England sided with the Arminians, though the "Articles" had already been framed by men of Calvinistic opinions. Still, the revolt against Calvinism has had to do with the development of High Church and Broad Church parties in England since those days.

Meanwhile, the more practical and experimental realities of religion were not forgotten. Examples of eminent piety and devotion appear in every section of the divided Church. Pietists like Spener in Germany sought to advance the Christian life of the people. To this school belonged Bogatzky, whose *Treasury* has been prized by thousands. A yet more mystical school had been attracted to the writings of Jacob Boehme, whose singular ideas have had their effect on modern thought. Even Romish circles felt the spell of "Quietism," and Madame Guyon became the instructor and example of many beyond her own Church.

Similar aspirations had their expression in England also. They led to the formation of "religious societies" for the cultivation of personal religion. Dr. Horneck, a German who had become a clergyman in London, was the first to organise a society for young men. They were to meet once a week, to use the Church

prayers, to admonish one another, and to remember the poor. These "societies" soon increased the number of communicants in London churches. Dr. Horneck's church was crowded. Though suspected to be fraught with Romanism and schism, there were soon forty-two such societies in the metropolis alone. Earnest churchmen, like Bishop Beveridge and Robert Nelson, strongly encouraged them. They promoted the use of domestic as well as of public worship; and sought by all means to advance piety and morals. Among their greatest results was the institution of the Society for the "Reformation of Manners." William Law said that, in his day, two out of every three Englishmen used oaths. Drunkenness was customary in all classes. The criminal population was enormous, and highwaymen were a universal terror. The efforts at public improvement came none too soon. The Society for the "Promotion of Christian Knowledge" was founded in 1698, and this was followed by the Society for the "Propagation of the Gospel" in the English colonies in 1709. Missions to the heathen had scarcely been thought of.

These "religious societies" did not obtain a permanent place, unfortunately, in the organisation of the English Church, but they did a good

work in their day. They were, also, the fore-runners of those greater associations which were founded by the Wesleys in the following century.

In the following chapters we propose to give a summary view of the progress of the several sections of the Christian Church during the last two centuries. In so limited a space we can hope to indicate only the more salient features of this great development.

CHAPTER II.

THE EASTERN CHURCHES.

THE churches of Eastern Europe, and of Western Asia, generally follow what is known as the Greek, or Græco-Slavonic rite, and assume the title of the Holy Orthodox Catholic and Apostolic Church. They are divided into twelve patriarchates, of which Jerusalem, Constantinople, Moscow, and Athens are the most important. The total number of worshippers is about eighty millions.

The bright prospects, which naturally belonged to the early conquest of Greece by Christianity, have not been confirmed by later centuries. Cyril, Chrysostom, Eusebius, Gregory, and Theodoret, Theophylact and Zigabenus, have had no adequate successors. Theological conservatism has not always been powerful enough to restrain heretical tendencies, and has scarcely pretended to check superstition. Consequently,

the history of these churches furnishes little of importance to the annals of Christian progress.

The **Orthodox** churches of the East generally accept the decisions of the first three Councils, but they reject those of later date: they are, therefore, firm in their denial of the supremacy and infallibility of the Bishop of Rome. In A.D. 385 they objected to clerical celibacy—a Romish novelty—and its priests are allowed to marry once. In 862, Photius, Bishop of Constantinople, complained of the *filioque* (“and from the Son”) which Rome had added to the Nicene creed, and of the growing pretensions of the Roman Pontiff. In 1504, Leo ix. excommunicated the Eastern Christians who objected to the *filioque*, and since that time the schism has been complete.

It is to be observed, however, that the principal doctrines of the Eastern Church are “Catholic” rather than Protestant. Transubstantiation and the doctrine of Purgatory are taught. Tradition is placed on a level with Scripture. “Without a bishop there can neither be Church nor Christian,” says the Confession of Dositheus (1678). They hold that there are seven sacraments, but take both bread and wine in the Lord’s Supper. The Scriptures are read in the language of the apostles and of the ancient Church, though it is unknown to many wor-

shippers. There has been some difficulty in the authorisation of more modern versions of the Old Testament because the Septuagint (Greek) is still in use. The Virgin Mary receives as much adoration in the East as in the West, and sacred pictures are in every church and in every house.

In Russia the Church has an independent Synod. The Emperor is the patron of the Church, and the law exercises restraint upon other churches and sects. At the beginning of the eighteenth century, Peter the Great travelled through Europe, and immediately set about the improvement of the Church. He was drunken and licentious, but ecclesiastically pious. He carefully observed the feasts of the Church, venerated the sacred pictures, and had a room for his devotions. It is said that he died a penitent. He removed the principal seat of the Church from Moscow to St. Petersburg. As the patriarchate was a rival of the Imperial dignity, he abolished it, and instituted a Synod instead. He offended the older sects by bringing pictures from the West, and by changing the calendar—dating the year from January instead of September. His attempt to put down beards was not successful. The “Old Believers”—the Starovers and the Rascolniks, attached to the traditional customs—still resist his innovations,

Elementary education is in the hands of the priesthood.

When Greece attained its political independence, it refused to be subject to the Patriarch of Constantinople, who was nominated by the Sultan, and in 1833 established a Synod. The Patriarch of Constantinople acknowledged this fact in 1850. Bulgaria, also, has an independent Synod; but its present ruler, Ferdinand, is a Roman Catholic, who may be expected to use his influence in favour of that Church. The Romanists began to intrigue for the recovery of Bulgaria to their profession after the Crimean war, and in 1860 appointed a Bulgarian priest, Joseph Soloski, to the patriarchate of Constantinople. But Soloski was banished, and the Russian Emperor has refused to recognise Ferdinand as the reigning prince. American missionaries went to Bulgaria in 1858. Through their agency the Scriptures have been extensively circulated, and some Protestant congregations have been formed. They support the "Roberts" college at Constantinople, where there are a hundred students for the ministry, chiefly for the benefit of Bulgaria and adjacent provinces. During this century the Greek churches could not but be influenced by Western learning and thought. In 1805 Archbishop Methodius pub-

lished a Church History of the first four centuries which was founded upon the work of Bingham, the English historian. Greek students have found their way to German universities. A higher literary standard has been introduced, and some writers have acquired reputation—such as Contogones, editor of the *Evangelical Preacher*, and Bryennius, the discoverer of the “Didaché,” and of other ancient documents. In 1817 the printing of the New Testament in modern Greek was permitted. The “Slavonic” version has also been recognised, and the Bible Society has accomplished a great work in all the regions covered by the Greek Church.

The Church of Chaldea, which is found chiefly in Kurdistan, is nominally Nestorian, but really Monophysite (only one nature in Christ). In Syria the Jacobites (Monophysite) are more numerous than the orthodox. The Patriarch always takes the name of Ignatius, the first bishop of Antioch. The Maronites of Lebanon accepted the patronage of the Romish see in the twelfth century, and still retain it. The Armenian churches are Monophysite. Their sacred city is Etchmiazin. Not only have they flourishing churches in Eastern Asia, but some in the West. Their province, still under the dismal rule of the Turk, has been vilely oppressed; and a massacre

of Christians in 1894, in which more than twenty thousand perished, has shocked the Christian world. The Coptic Church yet represents the ancient Christianity of Egypt, and retains some primitive customs. Ordination is administered by breathing, and the apostolic kiss is given at communion. The Abyssinian Church is more than a little superstitious. Circumcision, as well as baptism, is in use, and the seventh day is held as sacred.

The High Church party in England has long desired to cultivate closer relations with the Eastern Churches. In February 1872, the Bishop of Patras was present at the laying of the foundation-stone of an English church. Later still, Lycurgus, Archbishop of Syra, attended many English services. In 1859 and 1874 Convocation appointed committees to inquire into the feasibility of intercommunion. English dignitaries—Canon Liddon and others—have visited the Patriarchs of Antioch and Athens. The existence of these Eastern Churches, notwithstanding their bigotry and backwardness, is an invincible barrier to the advance of Romanism in the countries where they prevail. To all Christians they are likely to be of increasing interest, not only on this account, but because the future history of religion,

over a large portion of Europe and Asia, is with them.

The Stundists.—The remarkable religious movement in Southern Russia which has raised up the people called *Stundists* deserves a cursory notice. In the last century the Empress Catharine invited Suabian peasants to take up lands in her southern territory. The numerous colonists who accepted this offer brought with them Bibles and pastors, and preserved their Lutheran observances. Their superior farming and general conduct soon raised them above the Russian population. At first they did not attempt to proselytise their neighbours, but at length they began to admit a few of them to their *stunden*, or “hours” of service. Since 1858 these congregations have rapidly multiplied; they extend throughout Southern Russia, and include some quarter of a million of the people. Their only religious authority is Holy Scripture, their creed evangelical, and their literal interpretation of the teaching of Christ has encouraged what may be called socialistic opinions. Their morals also are elevated, and their separation from the intemperance and superstition of the ordinary Russian peasant has made them conspicuous in the land.

Of late years, however, these worthy people have been subject to the most cruel persecution. Their preachers have been banished to Siberia, farmers have had their lands and cattle confiscated, many have died in prison, and every terror which intolerance could devise has been brought upon them. There is no doubt that the principal instigators of this unchristian work are the Russian clergy. In 1884 the bishops petitioned the Synod to move provincial governors to take more severe measures against the Stundists. The High Procureur of the Holy Synod has distinguished himself by his deadly antagonism to those of his fellow-countrymen who have adopted the new opinions. While Russia is taking up her place among the vindicators of Armenian Christians against the inhuman Turk, she herself is permitting similar inhumanity to be practised upon the professed followers of Christ in her own dominion. The most attentive and earnest sympathy of all lovers of Christian freedom will be directed to the painful trials through which the Stundists are called to pass.

CHAPTER III.

THE WESTERN CHURCHES.

I. THE ROMAN CATHOLIC CHURCH.

THE first Pope of the eighteenth century was Clement XI., who succeeded Innocent XI., A.D. 1700. Clement was a learned man, more disposed to literature than to politics. However, the struggle for temporalities induced him to raise an army of 25,000 men against Austria, with which he made peace in 1709. The Jesuit missions in China and the East generally also occupied him with some very difficult problems.

The Jansenists in France were the source of further anxieties. This party received its name from Bishop Jansen, who advocated the Augustinian doctrine of predestination. Arnauld, Pascal, the renowned thinker, his friend Nicolle, and others, had belonged to the party, which freely

criticised the doctrine and discipline of the Church, and more especially the casuistry of the Jesuits. This party also advocated popular education and the circulation of the Scriptures. Quesnel, a priest, had published a book, entitled, *Moral Observations on the New Testament*. He was sent into exile; the monastery of Port Royal, which had become famous for its system of education, was suppressed; and Quesnel's book was condemned by a Papal Bull, known as *Unigenitus*, A.D. 1713. This was but one phase of the "Gallican" controversy, in which the authority of the Pope over the Church of France was strongly contested. Clement, of course, favoured the Stuart cause in England, and encouraged the Pretender in 1715.

Clement was succeeded in 1721 by Innocent XIII., a prudent governor of the Church, who died in 1724. His successor, Benedict XIII., was a moral and charitable man, who cared for peace. The French cardinals, Bossuet and Noailles, had been in sympathy with the teaching of Quesnel, and had strongly protested against the positions taken in the Bull *Unigenitus*. Benedict therefore issued another declaration, *Preliosus*, in which he endeavoured to explain the term "grace." This was an instance in which one infallible Pope had to explain and

even modify the dictum of another. The cardinals accepted the new interpretation, and the controversy subsided. The career of this Pope was not without its political disputes, particularly in Sicily and Portugal.

Another Clement (xii.) came to the chair in 1730, but his course of ten years was comparatively unimportant. He was followed by Benedict xiv., a man of extensive learning,—a promoter of science and art. He moderated the miserable persecutions in Languedoc, and, it is said, was revered even by Protestants in Germany and other lands. He adjusted the disputes which Portugal and Sardinia had with the Holy See, and his general policy was held to be unfavourable to the Jesuits.

The private virtues of Clement xiii. (1758) were superior to his political ability. Though the Jesuits were suppressed in France, Spain, Naples, and Portugal, he continued to support them. Maria Theresa, the Archduchess of Bohemia,—one of the strongest characters of the century,—resisted ecclesiastical encroachments, and restrained the extending wealth of the clergy. Under the reign of the next Pope, Clement xiv., a Bull was signed which ordered the suppression of the Jesuits, and it was carried out at Rome itself with some vigour. The same Pontiff was

constrained to discontinue the reading every Maundy Thursday of the Bull *In Cœna Domini*, which had been published against all heretics.

In A.D. 1774, Pius VI. came into power. The times were troublous, but he was determined to favour the Jesuits, and he released Ricci, their general, who had been confined in St. Angelo. The Emperor Joseph II. of Austria, son of Maria Theresa, was closing convents, resisting the papal authority, and releasing ecclesiastics from the Romish jurisdiction. His brother, Leopold II. (Tuscany), suppressed the Inquisition, and recommended the study of Augustine and Quesnel. Images were destroyed, and the devotion to the Sacred Heart condemned. At the council of Pistoja some very free resolutions had been passed. These the Pope denied to have any authority, but he had to visit the Emperor in order to re-establish his influence.

The anti-papal movement was also extending in France. The senate required the clergy to submit to the civil constitution. Pius wrote to Lewis XVI., entreating him to withhold his approval of this measure; but the king himself was in difficulties, and the priests had to submit. Very soon came the Revolution of 1794, by which the clergy were greatly harassed. The political disquiet extended to Italy; and Rome was de-

clared a republic in 1798. The Pope fled to Florence, and was thence carried over the Alps in winter. He died at Valence in 1799.

The agitation caused by the death of an absent Pope prevented the election of a successor until the following year, when Cardinal Chiaramonti was elected under the name of Pius VII. He was at first in favour with Napoleon, and in 1801 the French troops left Rome. But the effects of the Revolution were yet vibrating, and Gallicanism was predominating in the nation. However, a concordat was agreed upon in 1801, and in 1804 the Pope went to crown Napoleon in Notre Dame. By 1808 Napoleon had other schemes. In that year he sent another army to Rome, and once more the Pope lost his temporalities, and became a prisoner in the Quirinal. Here he excommunicated his foes, but soon had to obey the behest of his powerful antagonist, who had him conveyed first to Grenoble, then to Fontainebleau. His captivity was very humiliating; but in 1813 a new concordat was signed, and the Pope was permitted to return to Rome. It is to the credit of Pius that in after days he allowed the family of Buonaparte to take refuge in Rome, and interceded with the English for their prisoner at St. Helena. A more questionable proceeding was the restoration of the Jesuits, which took

place after his return, though he said, "It was in accordance with the unanimous wishes of Christendom." His years of affliction ended in 1823.

Leo XII. scarcely distinguished himself except by his attack upon Bible Societies, upon the "sect" which advocated toleration, and by his support of the Jesuits. His successor, Pius VIII., held office for only one year. After him came Gregory XVI., who found the "bark of St. Peter" still tossing on stormy seas. The revolution in France (1831) was again unfavourable to the ecclesiastical party. Yet Lacordaire and Montalembert, while professing many liberal principles, and striving for Gallican objects, were always loyal to the Papal See. Against the popular agitations in Italy and the Papal States, Gregory took repressive measures, which did much to precipitate the disasters of 1848 and 1861. Imprisonment, banishment, and executions did not exalt the government of the head of the Church in the estimation of his own subjects. The Church, was, however, more and more committed to those ultramontane ideas, which have been so destructive to its fortunes. Amid the conflict of his times, Gregory found time for the encouragement of architecture and of engineering works. He patronised literature, and founded

museums. Cardinal Mezzofanti, the celebrated linguist, and Cardinal Mai, who did so much to advance the study of the Greek Testament in the Church, were his friends. But his large expenditure on public works, libraries, and sculpture left the Papacy in debt.

Giovanni Maria Mastai Feretti, called Pius ix., was elected in 1846. Having been conspicuous in the Liberal movement, he first attempted to advance the papal interests by measures of reform. He granted an amnesty to political prisoners, removed the disabilities of the Jews, and projected a scheme for a Parliament in the Papal States. But the revolution of 1848 suddenly changed the face of Europe. When the Pope refused to declare war against Austria, his people revolted. The prime minister was murdered in open day, and Rome was in the hands of rioters. The Pope fled to Gaeta, and a republic was declared. A French army reinstated Pius in 1849, but he only returned to the city in 1850; and the temporal power, for the last twenty years of its painful history, was only maintained by the arms of the French.

Henceforth the Pope submitted himself to the direction of the Jesuits. He became the coiner of new doctrines. In 1854 he published the Bull *Ineffabilis Deus*, which required all Catholics

to avow their belief in the "Immaculate Conception" of the Virgin Mary. A controversy had begun on this subject in the twelfth century. St. Bernard objected to the dogma, as did St. Thomas Aquinas, but Scotus defended it. Some of the later Popes forbade any controversy on the topic; but under Pius IX., he having obtained the consent of prelates in Italy and Spain,—many in France and Germany resisting,—the final decree was issued.

In 1860, the unification of Italy under Victor Emmanuel was effected; but Rome was still left to the Pope. In 1864 the Pope issued the famous *Syllabus*, which condemned not only political but scientific ideas which appeared to oppose the teaching of the Church. This was in preparation for the great Council of the Vatican which met in 1870. It included six hundred bishops from all parts of the world. Free discussion on the pre-determined dogma of "Infallibility" was not permitted. Archbishops Darby (Paris), Strossmayer (Bosnia), Hefele (Rottenburg), Dupanloup (Orleans), and other bishops objected at first, and besought the Pope to modify his proposals. At last, one hundred and six objectors left Rome, that the Pope and his allies might do as they wished. The final vote was taken by acclamation, and the decree was read by the light of candles,

amid the gloom and awe of a terrific thunderstorm, which would itself have made that June day memorable. On the following day, Napoleon III. declared war against Prussia : within three months he was a prisoner at Sedan, and all the world knew that the temporal power of the Pope had come to an end. While Paris was yet beleaguered by the Germans, the soldiers of the Italian king, headed by Garibaldi, entered Rome (1870), and Pius IX. became "the prisoner of the Vatican." He died in 1878.

The revolution of 1848 was a great catastrophe to the Papacy, inasmuch as it shook the foundations of irresponsible authority in Church and State throughout Europe. The war between Prussia and Austria in 1866 resulted in the great victory of Sadowa, in which the authority of the Roman Catholic power in Germany was subordinated to a Protestant Government. Another project very dear to the friends of the Pope was the institution of a new empire in Mexico. It was to be for Romanism in the south what the United States is for Protestantism in the north. But the project came to a speedy disaster. Maximilian, an Austrian prince, who had been made emperor, was shot, and his empress returned to Europe to die of melancholia. The Franco-German war was everywhere regarded by Catholics as

“their war,” but it also ended in calamity. The course of events, in recent times, has not appeared to be on the side of “the Vicar of Christ.”

Leo XIII., the present Pope, has proved himself to be a man of high character and ability. In several instances his diplomacy has been successful. In the dispute between Germany and Spain respecting the Caroline Islands, his arbitration was accepted. He sent a commissioner to inquire into the disturbances in Ireland, and soon after issued a declaration against the “Plan of Campaign.” He also gained some reduction of the “May” laws, which Count Bismarck had devised in 1873 in order to restrain the Jesuits and other orders. More recently he has ordered a reconciliation between the clergy of France and the Republic, though that step has seriously offended the Royalist parties.

The Jesuits.—Although this order has been condemned at some time by every government in Europe, it continues to be the most powerful instrument operating in the interests of the Papacy. When France, Spain, and Portugal had banished them, Clement XIV. (1773) signed a Constitution—*Dominus ac Redemptor noster*—which commanded their universal suppression. But Pius VII. relieved them (1816), and appointed

a general. We have already shown that Pius ix. yielded himself to their direction. The present Pope, notwithstanding his reputed independence, has reversed the decree which forbade a Jesuit to exercise the episcopacy in India. In 1880 Jesuit colleges were closed in France, and their inmates transferred their wealth to England, America, and other countries. Germany and Switzerland exclude them. The progress of humanity has still to reckon with the zeal and energy of this formidable order.

Roman Catholicism in England.—From the days of Queen Elizabeth the profession of the Romish faith in England was scarcely regarded as legal. Catholics were not allowed to hold any position of public trust. They became diminished in numbers, and were the subjects of widespread suspicion. The first Vicar-apostolic was appointed in 1623; and in 1685, by the request of James II., who openly showed his favour to the Papists, four bishops were appointed. It was not, however, until Sir J. Saville's Act in 1778 that the more serious disabilities were remitted, and, even then, the Tests Act continued to exclude Catholics from office. To resist the Saville Act the "Protestant Association" was formed; and in 1780 Lord

George Gordon led a riotous mob from the East of London to the House of Commons, with the cry "No Popery." The riots filled the streets of the city for five days, and the houses of Lord Mansfield, and those of many Catholics were burned. It is said that thirty-six fires were blazing at once. Lord G. Gordon was tried and acquitted; but he ended his eccentric life by a fever in Newgate.

In 1829, after long discussion, and owing very much to the eloquent advocacy of Daniel O'Connell, Roman Catholic Emancipation was accomplished by an Act of Parliament. By this Act Roman Catholics were placed on the same footing as other Dissenters. In 1840, the number of bishops was raised to eight. Hitherto England had been treated as a heathen land—the bishops were appointed *in partibus infidelium*. But in 1850 came the "Papal aggression." The learned Dr. Wiseman was appointed Archbishop of Westminster. The diocese of Beverley was divided into those of Middlesborough and Leeds, and Portsmouth was added to Southwark. This division of England into dioceses was followed by extensive agitation, and led to the enactment of the "Ecclesiastical Titles Act," which was never enforced. There is no evidence that the new arrangement has increased the authority or

influence of the Romish Church in England ; though its enlargement from other causes in that period is undeniable.

In the first place, the immigration of, perhaps, two millions of Irish people, especially into the manufacturing districts, and the arrival of as many more from other popish countries, attracted by the commercial prosperity of Great Britain, have filled their churches, and given the Roman Catholic vote great importance in parliamentary and municipal elections. Then, the perversion of thousands of Anglicans, particularly of the clergy and aristocracy, through the sacerdotal teaching of the Established Church, has been a great triumph. Among these was the memorable J. H. Newman, the eloquent preacher and writer, who, to the end of his lengthened career, exercised great attraction upon educated Englishmen. Cardinal Manning had been the Archdeacon of Chichester ; but, going over to the Church of Rome in 1857, joined a congregation of Oblates of St. Borromeo, and founded a Roman Catholic University at Kensington. He succeeded Dr. Wiseman as Archbishop of Westminster in 1865, and, for his zeal in promoting "Infallibility," was made Cardinal in 1877. His strong personality, and his advocacy of temperance and other social reforms, gave him considerable influence in

general society. We may also mention that the Education Act of 1870 brought public money to the support of Romish as well as Protestant elementary schools. The disestablishment of the Irish Church secured large funds to Catholic institutions. Maynooth College, which was founded in 1795, received a grant of £8000 per annum from Parliament. Sir Robert Peel increased the grant in 1845 to £26,000, and gave £30,000 for buildings. The Irish Church Bill commuted this grant for £372,000. Yet the numerical growth of Romanism does not keep pace with the advance of population; and it does not seem probable that the system will increase its hold upon the mind and conscience of an enlightened people.

Among the special "devotions" of this Church is the adoration of "The Sacred Heart of Jesus," founded on a supposed vision of our Lord by Margaret Mary Alcoque, who was "beatified" in 1864. This cultus, at its first appearance in 1765, was approved by the Jesuits, but condemned by the Jansenists. Clement XIII. allowed it to thirteen churches; but in 1856, Pius IX. conceded it to all churches, and it has spread through the Catholic world. Another of these devotions is that of the "Heart of Mary," invented by a priest named Endes, who died in

1680. For half a century the Congregation of Rites refused to sanction it, but afterwards it spread rapidly, and Pius IX. in 1855 sanctioned it for the whole Church. Fifteen thousand persons annually visit the celebrated shrine of Lourdes, where, in 1858, it is said the Virgin appeared to a poor girl, and many miracles are reported in connexion with it.

The unity and uniformity of which the Romish Church boasts is not unmarked by internal controversy, though the inner life of the Church is sedulously hidden from public view. It is no secret that the Irish clergy, led by Archbishop Walsh, are in favour of "Home Rule," while the English Catholics, represented by the *Tablet*, have consistently opposed it. M. Henry de Laserre obtained the approval of the Archbishop of Paris and of the secretary of the Pope—who intimated that he represented the judgement of his master—for his translation of the Gospels into French. In three years, however, this book was put into the *Index Expurgatorius*. Occasionally the rivalries of the different orders—Jesuit, Franciscan, and Dominican—or of other organisations—come to light. The philosophy at present encouraged in the Romish schools is that of Aquinas; but there is a party yet attached to the scheme of Rosmini. The latter was a friend

of Pius IX., and inclined to liberalism, who elaborated a philosophy of great subtlety, but containing tendencies to mental and social freedom. He was accused of heresy, but acquitted by the Congregation of Index in 1854; yet in 1888 forty propositions of his works were condemned. His "Institute of Charity" still exists, with a membership chiefly English, whose object is moral perfection; but it is bitterly opposed by the parties in power.

The followers of the Roman worship number nearly 250 millions: in Great Britain and Ireland, about 6 millions.

Old Catholics.—In 1844, when a pilgrimage to the "Holy Coat" of Treves was proposed, John Rong, a German priest, protested, and some thousands formed a sect complaining of the superstitions allowed by the authorities of the Church. When the new doctrine, "Infallibility," was proposed, there was strong opposition in Germany, France, England, and America to its promulgation. Almost all the Catholic professors in Munich, at the head of whom was the renowned Dr. Döllinger, remonstrated. When the decree was passed, Dr. Hefele, Dr. Newman, and many others, who had written against the proposal, submitted to the papal authority.

Döllinger, Friedrich, and a few more were faithful to their previous declarations, and summoned a congress of "Old Catholics" in 1871. Dr. Reinkens was ordained bishop for the new church by the Jansenist bishop of Deventer, and the German Government gave them several churches for their worship. Père Hyacinthe, a Carmelite friar, who had acquired popularity as a preacher in Paris, had resigned his charge before "Infallibility" was proclaimed. He also formed a congregation in France, and gave a general adhesion to the principles of the "Old Catholics." Recently he has handed over his church to the Jansenist bishops. As the "Old Catholics" are neither Romish, nor decidedly Protestant, it is not probable that their community will rapidly prosper.

CHAPTER IV.

THE WESTERN CHURCHES—(*continued*).

II. THE LUTHERAN CHURCHES.

IT was natural that the principal Church in Germany should recognise its great founder in the choice of its name—**Lutheran**. Its theology is founded on the three ancient creeds,—the Apostles', the Nicene, and the Athanasian,—but its distinctive tenets are found in the Augsburg Confession and Apology (1530), the Smalkald Articles (1537), Luther's Catechism (1529), and the Form of Concord (1579). The last was due to a controversy between the universities of Jena and Wittenberg on Luther's doctrine of Consubstantiation. This "Form" united many churches, but alienated others, who turned towards the Calvinistic or "Reformed" system.

Luther had not designed to form a new church, but to re-establish piety and the primitive faith.

He did not organise a consistent ecclesiastical system. In this respect he was inferior to Calvin, who had a scheme both for Church and State. Thus it came to pass that, with the course of political events and the divisions of Protestantism, many separate churches were organised in Germany and the Continent. Each State had its own church, and authority was vested in the civil power. This led to the consistorial form of government, in which the principal officers are appointed by the State. In Germany, Denmark, and Sweden the Lutheran Church is supported by the public funds.

Continental Protestantism has suffered from the lack of cohesion between its great parties. The "Reformed" principles have always commanded an extensive following, and have been represented by many learned and pious men. The diligence of the Jesuits, and of other Romish agencies in the seventeenth century, induced multitudes—especially in Bavaria and Southern Germany—to return to the older faith.

Lutheranism proper does not recognise a ministry of three orders, but rather, the general priesthood of believers. Consequently, no absolute form of Church government is prescribed. In 1529 the churches of Saxony appointed superintendents or bishops for churches and

schools. In Sweden, when Romanism was abjured, bishops were still retained; and Denmark also has its bishops. The strict Lutheran creed affirms against Calvinism: 1. Baptismal Regeneration. 2. The Real Presence—Consubstantiation. 3. *Communicatio Idiomatum*—the body of Christ ubiquitous. 4. The universal vocation of all men to salvation. The tendency to exalt sacramental ideas here indicated, has greatly impaired the evangelical results of Lutheranism. The lack of a clear and scriptural doctrine of the Holy Spirit has again contributed to sacramentalism, religious contention, and rationalism.

Many attempts were made at "Conferences" to unite the churches; but none were successful till the temporal power took up the matter, and declared a "Union" in Nassau and Prussia (1817), in Hesse (1823), and in Anhalt Dessau (1827). There were still strict Lutherans who declined the new arrangement—especially in Prussia, where Frederick William III. enforced a new liturgy. Otherwise, the union has been fairly successful, and, under the name "Evangelical," is established in Prussia, Sweden, and Norway. Its adherents are said to number about forty millions.

In America Lutheranism was first represented

by Dutch emigrants in 1621. Without clergy or sacraments, they held meetings for worship and for religious reading. In 1733 Dr. Ziegenhagen, the Lutheran chaplain to the English court, interested himself in these American colonists; and, under his patronage, H. Melchior Mühlenberg became their apostle and leader. His ministry was a great blessing to the people, but doctrinal and ecclesiastical disputes interfered with progress. However, Synods were formed in various places, and a general Synod was held at Ohio in 1820. The various bodies of Lutherans in the States have now nearly 4000 ministers, and a million communicants.

The course of religious thought in Germany has, of course, had a powerful effect upon Protestantism everywhere, and it will be necessary to take a somewhat careful review of it, in order to understand the controversies of the present hour. At the beginning of the eighteenth century Lutheran orthodoxy generally prevailed. But the spiritual force of the older believers had abated, and formalism had set in. Doctrinal disputation was still earnest, and the old contention respecting "the election of grace" was very prominent. The spread of science and education had produced the "Syncretists," who thought that there was good in all creeds. The "Pietists"

fell in with them so far as to disparage the external form of religion, which they subordinated to the inner life.

Pietism was a very striking phenomenon in the religious history of Germany. It was a revolt against the authority of a traditional creed, and of pious externalism. So far, it was a genuine outgrowth of Protestantism. It appealed to the Christian consciousness as the final appeal in religion. The believer must have the kingdom of God within, or he could have no certainty that he was in the way of truth. Books that dealt with such topics became universally popular. John Arndt's *True Christian* (1610), afterwards utilised by Wesley in his *Christian Library*, was as widely read as Doddridge's *Rise and Progress* was, in the next century, in England.

P. J. Spener, who was a pastor in Strasbourg (1662), has been regarded as the great leader of Pietism. At first a violent controversialist, he became the advocate of a higher morality and a more earnest religion. He instituted "Collegia," or "Class-meetings" — for the movement resembled what was afterwards known in England as Methodism. The members assumed a plainer dress, withdrew from popular amusements, and were derided as the "Pious." The poorer laity espoused the new cause with ardour, but the

higher classes carefully avoided it. For his disciples Spener wrote a book entitled, *Pia Desideria*, in which he set forth the reasons for, and the method of observing, a holy life. Like Wesley, he did not desire to found a new church, but to revive the old ; in fact, to raise a "church within the Church." The opposition which the new school met with did not hinder its progress. In Dresden Spener enjoyed the favour of the Electoral Prince. Francke and others carried the new fervour to Leipsic, and the "Collegia" spread into Holland and Switzerland. In Berlin Spener was able to promote the foundation of the university of Halle, from which thousands of evangelical preachers went out in following years. At Halle an orphan house was established, which connected the Pietist system with charity and social reform. Spener and some of his friends were arraigned for incorrect doctrine, but he was able to establish his orthodoxy, though a division of parties in the Lutheran churches was then made which continues to this day. A better effect of his work was that the religious life of Germany was renewed.

In after days Pietism degenerated. Its mythical side was developed into enthusiastic fanaticism. Its representatives found inspiration in their own fancies. They saw visions and uttered

prophecies; they became narrow and censorious. Yet there were instances in which it assumed a nobler form. J. Albert Bengel, who had been an ardent student of Aristotle and Spinoza, became an earnest reader of Arndt, Spener, and Francke. They led him to the reality of religion, in which he found rest to his soul. In Wurtemberg, where efforts had been made to suppress the "Collegia" by public authority, he became their advocate. But his great work was to be done in the elucidation of the New Testament.

Having been perplexed with the great number of variations in the Greek text, he gave himself to the study of the entire subject. The labours of the English scholars Walton, Fell, Mill, and Bentley had furnished new materials for investigation. Bengel, in 1734, published a new edition of the Greek Testament, and in his *Apparatus* laid down rules by which readings might be tested. He also discovered that the manuscripts might be arranged in "families." His labours in this department may be said to have founded the modern criticism and exposition of the New Testament. But his work did not pass without criticism. Like Jerome, he was charged with being a "defacer" of the word of God. Some blamed him because he did not

admit that the variations were as much inspired as the original text.

Another work of Bengel has also attained historical fame. This was his *Gnomon*, or Commentary on the New Testament. History, grammar, the context, and common sense, were his selected instruments in the interpretation of the evangelical record. "Biblical theology" was inaugurated by Bengel, for he made John, Peter, and Paul explain themselves by their own vocabulary. Written in Latin, "picked and packed," he "condensed more into a line than other writers into pages." Wesley had been for years preparing *Notes on the New Testament*, when he met with Bengel's *Gnomon*. Its scholarship, its independence, its originality, and, above all, its spiritual insight, fascinated him at once. It furnished him with all he needed, and he made it the basis of his own "Notes." Through the latter, which has become an authoritative standard for the Methodist Church, Bengel furnishes one link between the Wesleyan theology and that of the Universal Church—yea, further, with all that was scriptural in the Church since the days of the apostles.

The Pietism of the seventeenth and eighteenth centuries owed much to the "**Mystics**" of

preceding times. Before the Reformation there had been many souls seeking fresh light and new life. In the fifteenth century, the *Unitas Fratrum* had been formed in Bohemia. They dared to differ from their Romish teachers, and had even elected their own elders. After many persecutions, they were suppressed or banished by the Austrian Ferdinand in 1627. A century later, Count Zinzendorf revived their system and name. He was a young noble, the godson of Spener, who in early life had come under religious convictions. In 1722, on his own estate, he organised a settlement for the Moravians. It was first called "Bethel," and afterwards "Herrnhut" ("the watch of the Lord"). The community appointed its own elders and pastors, Zinzendorf being chief director. They adopted the old discipline and liturgy of the "Unitas," and even their episcopate. In 1734, in order to come into line with ecclesiastical custom, Zinzendorf was ordained as a pastor in the Lutheran Church, but in two years he was banished on political grounds. He visited many countries, establishing settlements wherever possible. In 1737 he visited England, and met the Wesleys. The establishments at Fulneck and Fairfield, and elsewhere, are monuments to his zeal. In Berlin he was ordained

as a bishop, and returned to Herrnhut; but he was again driven out, continuing his foreign travels as far as the West Indies, where he died in 1740.

Since his death the Moravians have carried on an extensive, but unostentatious, Christian work. They were among the earliest missionaries to the negro and the Hottentot. The story of their labours and sufferings in Greenland touched the heart of Robert Moffatt, and made him a missionary. Before the death of Zinzendorf, Wesley and his followers had broken their connection with the Moravian societies, but the spiritual indebtedness of the Methodists to them will never be forgotten.

Pietism, unlike Methodism in this respect, did not become a separate ecclesiastical organism, but was a leaven which continued to work widely. The great preachers and writers of the German Churches have drawn their inspiration from it. Paul Gerhardt and Gerald Tersteegen wrote hymns for the Pietists. Bogatzky, the author of the *Golden Treasury*, wrote three hundred and fifty hymns. *Hymns* may be said to have had their fountain in Pietism. Pietism, also, was the source of Protestant missions. Two pietists, Ziegenbalg and Plutschau, were appointed by the Danish king to

Tranquebar; but Francke, the President at Halle, managed the mission, and was the first to issue a missionary report (1710). Pietism is still the secret of the religious life of the Churches. It stimulated Klopstock, "the German Milton," whose *Messiah* had a great reputation. It aroused F. W. Krummacker, the evangelical court preacher, who lived to welcome the "Evangelical Alliance" at Berlin in 1847. It prompted Tholuck to declare that "to love Christ was better than all science"; and Neander to say that "the heart makes a theologian." Schleiermacher, who traced all religion to feeling, was trained in a pietistic home. Hengstenberg, the apostle of reaction in theology, yet desired to infuse Pietism into Lutheran circles. We may hope that it will be long before the impulses of this German "Methodism" cease to be felt.

But religion is not—as Schleiermacher said—a matter of feeling only. It has to do with thought and fact, with all that makes up the life and experience of men. Religion does not reside only in the intellect, yet it cannot grow strongly unless it has a hold of the understanding. In mediæval times the intellect was put under such restraint that superstition overspread the Church. Protestantism was a reaction

against a blind faith. Pietism, in its turn, disparaged knowledge and reason, until it became the prey of its own hallucinations. True philosophy, genuine science, the teachings of history, and the observations of experience, are needful to the Church, as well as faith and worship.

The religious revolution of the sixteenth century had been followed by the intellectual revolution of the seventeenth and eighteenth centuries. When doubt was thrown on the authority of the Church, men began to ask what was the true foundation for faith. Protestantism referred to the Scriptures as the authority on which religious theories must rest. But new physical knowledge was so rapidly extending that a revision of all schemes of thought became inevitable. Des Cartes, who had been trained under the Jesuits, advanced to the position that everything might be doubted except one's own consciousness (*cogito, ergo sum*). That which is clear to reason may be accepted as truth. Spinoza explained the universe by Pantheism: God is the *substance*, while matter and thought are the *attributes* of the All. Locke concluded that all knowledge is derived from sensation and reflection upon it; while Hume went further, and denied that we know anything except

sensations. These theories produced extensive commotion in Germany, as did the deism now become fashionable in England and France. The *Dictionnaire Universel*, full of materialistic thought, appeared in 1751, under the editorship of Diderot and D'Alembert. When Wesley and his fellow-labourers were in the heart of their toil in England, infidelity, like a deluge, was pouring into France, which had abolished its Protestantism.

Des Cartes' philosophy slowly penetrated the German mind, but in the end it prevailed, and produced the *Aufklärung*, or "Illuminism," as it was called. The Protestant idea of private judgment was extended until it was made to connote the doctrine that "clearness is the test of truth." Whatever contradicts the reason is not to be believed. This was the foundation for the rationalism which followed.

Christopher Wolff desired to make theological controversy impossible. He would strip religion of all mystical language, and define its terms with mathematical certainty. By this time the State authorities had become latitudinarian. Frederick I. was a Pietist; but his son, Frederick the Great, was a friend and follower of Voltaire. It was to the credit of the latter that he so manfully withstood Austria, the

Catholic foe, and that he established Protestantism in Germany. But his protection was given to those who were endeavouring to undermine faith.

It was the scepticism of Hume which awoke Kant "from his slumbers." The English thinker, by denying that ideas are necessary and universal, had opened the door for universal scepticism. But Kant, in his *Critique of the Pure Reason*, demonstrated that in the simplest sensations there are elements which sense does not supply, and which belong to the sphere of mind. He also went on to criticise the ordinary argument for the existence of God, which he showed to be logically inefficient. He admitted that knowledge comes by experience, and that we do not know "things in themselves"; but he denied that "clearness was the test of truth," or we could not have any notion of the universe. Altogether, Kant's criticism—which overturned many long-standing theories, though it was in itself somewhat bewildering—checked scepticism. His recognition of the moral instinct, which he described as the "Categorical Imperative,"—"I ought,"—furnished a new foundation for religious obligation.

Metaphysical speculation now became a rage in Germany. Fichte, a pupil of Kant, outdis-

tanced him in novelty of thought. That element in sensation and thought, which Kant had set up against the materialism of Hume, Fichte called "Ego"; sensation was due to the "Non-ego": behind both was the Universal Ego, which might be called God. But the latter he preferred to think of as the "Moral Progress" of man and the universe. Schelling, yet more pantheistic, denied that the distinction between the "Ego" and the "Non-Ego" could be maintained. Hegel, the next to attempt a universal philosophy, hoped to solve all contradictions by Fichte's "Ego" and "Non-Ego," and Schelling's re-solution of both into one. He held that the subject in thought, and the object, are ultimately identical. The universe, which must be one, is a process. Matter, motion, and thought are positive and negative, ever conflicting, but together producing that which is. The Divine element—the infinite Ego—is the hidden force in nature, working from lower to higher, and arriving at consciousness in man. The bearing of such a line of speculation on the modern doctrine of evolution will be very evident; and we may not be astonished that Hegelianism has become so fashionable in England and Scotland, as well as in Germany.

Lessing's notable essay on "The Education of

the Human Race" was drawn on the lines of evolution. Semler, though he had begun to advocate a free investigation of the canon of Scripture, opposed Lessing's views. Herder, a fine thinker and writer, endeavoured to "humanise the Bible and Christianity." Schleiermacher's speculations disparaged dogmatic theology; but Wegscheider (1815) said that Christianity could only claim to be universal so far as it was rational. Paulus went further, and openly renounced all faith in prophecy and miracles. A way was thus made for Strauss, who resolved the Christian story into a myth; and for Baur and Schweigler, who thought only four epistles of Paul's to be genuine,—the rest of the New Testament consisting of forgeries by writers in the second century. We need not stay to show how this criticism has been refuted by scholars in our own country, such as Lightfoot and Westcott. But the Christian faith has not been without its defenders in Germany, viz. Neander, Dorner, Stier, Müller, Olshausen, Lechler, Ebrard, Ullmann, Hagenbach, Delitzsch, Zahn, and many besides.

The Higher Criticism.—The course of speculation which has been briefly described, could not proceed without leading earnest men to a more

diligent search into the testimony of Scripture. The "higher criticism" really began with enquiry into the history of the text of the New Testament. In 1730 Wetstein published his *Prolegomena*, and in 1734 Bengel produced his renovated text. These writers showed that the sacred text had suffered by transmission through many ages, and that at an early period variations had arisen; though the greater part of those variations scarcely affected any part of Christian history or doctrine.

In the case of the Old Testament "various readings" scarcely existed. One stereotyped text had been handed down from generation to generation, at least from the times of our Lord, and scarcely a jot or a tittle had failed. In the seventeenth century there was a controversy respecting the origin of the Hebrew signs for vowels, which the Protestants generally held to be part of the original record. This view is not held by scholars now; but only free-thinkers like Hobbes and Spinoza objected to the historical accuracy of the Bible. It was a Romanist, R. Simon (1678), who was the first in modern times to question the Mosaic origin of the Pentateuch.

Dr. Jean Astruc, the physician of Lewis xv., first perceived that the author of Genesis had

combined at least two documents in his work. Michaelis and Eichhorn followed up this suggestion, and traced similar indications in Exodus. In 1805 Vater worked out a "Fragmentary Hypothesis," which De Wette supported. Ewald advocated a different theory, which he called "Documentary." Many writers now entered upon the study, and Hupfeld (1853) elaborated a scheme which commanded much attention. England also began to take part in the enquiry. Dean Stanley propounded the views of Ewald; but Bishop Colenso, in his *Pentateuch*, sought to prove the impossibility of the Mosaic authorship. In 1866, Reuss and Graf advanced a new theory, diametrically opposed to that of Colenso. They insisted that the Levitical usages were not recognised before the exile; and that, therefore, a great part of the *Pentateuch* could not have existed before that time. This theory has been accepted by Robertson Smith, and by Kuenen and Wellhausen. The two latter seem to have been guided by the rationalistic principle that all accounts of miracles must be mythical. The historical results of the "higher criticism," however, are not dependent on this doctrine of rationalism. Many of these results have been accepted by devout students of all churches. The learned and evangelical Delitzsch gradually

acceded to the theory that the Pentateuch, in its present form, was due to post-Mosaic times, and that our book of Isaiah was the work of two or more writers. Dillmann, one of the most accomplished of modern commentators, while rejecting the idea that the Levitical system originated with Ezekiel and the exile, yet holds a post-Mosaic "documentary" theory. Delitzsch tells us (*Gen.* i. 26) that "the work of investigation has gone onwards and not moved in a circle." The "Introduction to the Old Testament," by Professor Driver, presents a view of the subject which he considers to be consistent with faith in the supernatural authority of the Old Testament: while others assert that, unless the Pentateuch was verbally from Moses, it has no historical value. We may remind our readers that Scripture has two sides—the divine and the human. Criticism has to do with the latter alone. Because it is so difficult for us to define exactly the limits and relations of these two elements of Scripture, great caution is needed before we assert what is, or what is not, indispensable to their divine character. The old theory of mechanical, literal inspiration has been generally renounced. Archæology has recently come to the help of the historical testimony of Scripture, and has shown that writing and litera-

ture abounded in the days of Moses. Monumental evidence, so far, has not confuted the Bible, but thrown fresh light upon its pages. Even Dr. Driver allows that Moses was the founder of the religion, the law, and the ritual of Israel, and that the Pentateuch contains the record of what he said and did. The earliest prophets—Joel, Amos, and Hosea—had behind them forms of worship and religious traditions which were of ancient origin. However interesting the inquiry into the literary history of the books of Scripture may be, their historical worth, as the record of God's dealings with His people, remains unimpaired; and their spiritual value shines out all the more brightly for the tests which have been applied to them.

The effect of such speculations and controversies as we have referred to can easily be imagined. What has been recently called the "psychological atmosphere"—the spiritual "climate" of Germany has been charged with rationalistic and sceptical elements. From time to time, however, great teachers have been raised up who have acquired salutary influence. Neander's loving spirit and serene faith testified that the disciples of Jesus had not all passed away. Preachers like Tholuck and Krummacker yet filled the churches. Delitzsch, while sub-

mitting to the authority of evidence, yet discerned the "deep gulf" between faith and unbelief. At present there is unwonted activity in the churches, and many schemes of social and practical reform are advancing. Germany has had to accomplish much of the thinking of the Universal Church: to discharge an intellectual debt transmitted by dark ages. This obligation has cost it some damage and loss; but we may hope that a bright future lies before the defenders of evangelical truth in the land of Luther and Melancthon.

The Reformed Church.—This title strictly belongs to all the churches which date from the Reformation. It is now specially used for those which accepted Calvinistic views. The English Church really belongs to this class, though differing greatly from some of the others within the class. The Churches of France, Switzerland, the Netherlands, and Scotland are more exactly included in it.

a. France.—The Protestantism of France was originally vigorous and flourishing; but royalty and aristocracy, not so enlightened as those in England, lent themselves to the service of the Pope and bishops. Before the eighteenth century arrived, Protestantism in France was almost

extinguished. It was not until 1802 that the Reformed Church of France obtained a constitution. Each church has its presbytery, partly of laymen. There are one hundred consistories; but no general Synod was allowed until 1872. The State pays 600 ministers. During the present century Sunday schools have been organised, Bible societies formed, and evangelical missions have become active. The evangelistic meetings organised by the Rev. R. W. M'All among the working classes of Paris have been very successful. The Methodists commenced their mission in Normandy and Bretagne in 1790. The mission of the venerable J. P. Cooke in Paris became a means of revival to large circles of the Protestants. However, the influence of the German rationalism has been extensively felt. In 1848 F. Monod and Count Gasparin founded a new community on evangelical principles—*L'Union des Eglises évangéliques de France*—and the National Church was left to the Latitudinarian party. In 1872, at the thirtieth National Synod, an attempt was made to form a "Confession" agreeable to all parties, but it has not yet led to a solution of their differences.

Among the men of learning and piety who have adorned the ranks of the Reformed Church of France, Jaques Saurin (1730) was perhaps

the greatest orator. More recently, they have had Chastel, the historian, De Pressensé, the eloquent and philosophical preacher and writer, and Adolphe and Frederic Monod, who were earnest preachers and pastors. This Church has not failed for lack of erudition or intellectual force among its teachers. It has suffered through the revolt against the doctrines of Calvinism, which has often betrayed men into rationalism and universalism. Another cause of weakness has been the dependence of the churches on the State.

b. Switzerland.—The political conflict between the Catholics and the Protestants in Switzerland terminated with the battle of Wilmergen in 1712. The Helvetic Confession of 1675 was Calvinistic, and, under the influence of the Buxtorfs, affirmed the inspiration of the Hebrew vowel-points. It ceased to have authority after 1729, when the Swiss churches became rationalistic. The University of Zurich called David Frederick Strauss to be a professor, but this was successfully opposed. In 1845 the Vaudois Church was separated from the Establishment. The population of two millions is equally divided between Protestantism and Romanism.

c. Holland.—The population of four millions has a majority of Protestants. The principal church is the *Reformed*, which has a following of

two millions ; but there are also the "Christian Reformed," the "Remonstrants," and other communities. The Reformed Church has been affected by rationalism. It has done little for foreign missions, and with difficulty supplies its own pulpits. Among its recent literati have been Oosterzee and Kuenen.

CHAPTER V.

THE WESTERN CHURCHES—(*continued*).

III. THE ANGLICAN CHURCH.

WHEN Queen Anne came to the throne in 1702, the affairs and prospects of the National Church had begun to recover from the losses and humiliations of the previous century. The Restoration in 1661 had found all in confusion. Many of the clergy and of the higher laity were inclined to Romanism. Others, more latitudinarian, thought that, all forms of religion being equally good, there need be no further strife about them. Public worship had fallen into disorder. The disused cathedrals were falling into decay. St. Paul's had been occupied by Parliamentary soldiers. The pious George Herbert thought he did well to have the sacrament six times a year. Now, zealous and able hands commenced the work of restoration. Christopher Wren, besides

rebuilding St. Paul's after the fire, built fifty parish churches in London. The introduction of an organ into St. John's College, Oxford, was looked upon as a popish innovation, and puritanic opinion was strongly against it; but in the eighteenth century organs were generally placed in city churches. The "religious societies" collected communicants, and gave new life to the worship. The old version of the Psalms, by Sternhold and Hopkins, was replaced by that of Brady and Tate. Queen Anne's "Bounty" brought £16,000 per annum to assist poor livings.

Among the learned and pious clergy of this time there may be mentioned Bishop Beveridge, who supported the Church by books of devotion, as well as by learned historical works. Bishop Ken was not able to take the oath of allegiance to William III., but laboured in retirement, and wrote hymns, which will never die. Bishop Patrick, the commentator, was Bishop of Chester in 1709. Prideaux, Dean of Norwich, and author of the *Connection between the Old Testament and the New*, was a pioneer in the organisation of foreign missions. Bingham died in obscurity, but wrote the standard *History of the Church*. Samuel Wesley, father of John and Charles Wesley, was the son of a minister ejected

in 1662, and was educated at a Nonconformist academy, but went to Oxford, and entered the Church of England.

Dissent had become unpopular at the end of the seventeenth century. Disputes between Presbyterians and Independents on doctrine and discipline had checked the flow of religious life. The Presbyterian Churches had also come largely under Unitarian teaching; and Dissenters generally had become ardent politicians. We cannot be surprised, perhaps, that a youth like Samuel Wesley, full of intellectual and social ambition, should revolt against the teaching in the Dissenting conventicle, which was either severely controversial or painfully narrow. It is said that he composed the defence for Sacheverell on his trial; but, at any rate, he became a profuse writer on current topics. Susanna Annesley, whom he afterwards married, was in sympathy with the non-jurors. The Nonconformist interest had now lost its best leaders, and was coming under a social ban.

The great fear among the clergy was lest some scheme of comprehension should abolish the distinctive features of the Church. Presbyterianism had been finally established in Scotland in 1706. On Lord Mayor's Day 1709, Dr. Sacheverell preached a famous sermon on "Perils among

False Brethren." In it he denounced the Whig doctrines of the Revolution, asserted the divine right of monarchy and episcopacy, and threw contempt on all schemes of comprehension. His sermon sold well, and the country was roused; but he had to submit to a lengthened trial, and to suspension for three years. He found consolation in some additional livings which were presented to him.

In the year 1702, that singular man, De Foe, the author of *Robinson Crusoe*, had published a tract entitled, *The Shortest Way with the Dissenters*. It proposed that they should be treated as the Protestants had been in France. His grim hoax was not discovered all at once, and, meanwhile, many disclosed their sympathy with the sternest repressive policy; but when the cunning of the writer was brought to light, he was committed to the pillory and to prison. After the Sacheverell controversy, the idea of "comprehension" died out, and the only question was whether Dissent should be tolerated. The sacramental test had been enacted in 1683, really against the Roman Catholics, and the Dissenters submitted to an arrangement which had some public convenience. Many Catholics and Nonconformists indulged in what was known as "Occasional Conformity," though this was

forbidden by a bill in 1703, and again allowed by another in 1718. In 1714 the "Schism" Act forbade Dissenters to have schools, but it was scarcely ever put into force. Meanwhile, Christianity itself was attacked in Shaftesbury's *Characteristics* (1708), and by Collins' *Discourse on Free Thinking* (1713). Arian tendencies also appeared in high places: Dr. S. Clarke published his discourse on the Trinity, which led to replies from Waterland and Potter. Notwithstanding the fierceness of these discussions, there was much moral, religious, and social improvement in the early years of the century. One sign of the times was the appearance of religious papers in the *Tatler* and *Spectator*. The "Societies," also, had begun to use the press for public instruction.

In 1714 England had a new king—George I. of the house of Brunswick. Though he could scarcely speak English, he was, by the death of Queen Anne, the head of the Church as well as of the State. It is strange that, with the Jacobite element so widespread among the clergy and aristocracy of the time, no loud call was made for a Stuart restoration, except the vain effort of Atterbury. But that peril for English freedom passed by.

In 1717 the Church was deeply agitated by

what was known as the "Bangorian" controversy. Hoadley, though known to be a very liberal churchman, had been appointed to the see of Bangor. In 1717 he preached a sermon on "The Kingdom of Christ," in which he advocated views on the Sacraments which were very offensive to high churchmen, and even advocated toleration for Dissenters. The case was brought before Convocation, but the Government interfered, with the result that Convocation was suspended for six months, and then ceased its functions for a century. Bishop Atterbury was one of those who refused allegiance to the house of Brunswick, and as he was known to be corresponding with the Pretender, he was imprisoned and exiled—yet was always a popular favourite. On the other hand, Bishop Beveridge, Bishop Potter, who ordained the Wesleys, and Gibson, Bishop of London, who published a book on English Church law, were defending the perfect apostolicity of the episcopal institution.

During the reigns of the first two Georges, the high church party was not distinctly in the royal favour. George I. did not understand Church politics. The wife of George II., however, became an important factor in them. She had sympathy with the learned: she corresponded with Leibnitz, and had Berkeley, Clarke, Butler,

and the eccentric but erudite Whiston, among her friends. Hoadley conferred with her about a more generous dealing with Dissenters. Sir Robert Walpole, at the head of the Government, was supported by the Dissenters, though he did little for them. Dean Swift employed his literary gifts in the service of the Establishment, and strongly opposed concession to Nonconformists. So that in 1737, when Queen Caroline died, the position of the Church was unshaken. One of her last acts was to approve of the elevation of the high churchman Potter to the see of Canterbury.

In those days learning and authorship seemed to be the chief qualifications for the episcopacy. Zachary Pearce, the editor of Cicero and Longinus, became Dean of Winchester, and Bishop of Bangor and Rochester. Potter, the author of *Antiquities of Greece*, the editor of Plutarch, and the author of a book on *Church Government*, became Bishop of London and Archbishop of Canterbury. Butler, author of the *Analogy*, obtained one of the richest of church livings, and was made Bishop of Bristol, and, later, of Durham. He and his friend Secker, afterwards Archbishop of Canterbury, had both been educated under Mr. Jones, the Dissenting minister at Tewkesbury. Sherlock (Bishop of Bangor, Salisbury, and London) had

made his mark in the controversy with the deists. Lowth, who wrote on the *Poetry of the Hebrews*, was appointed in succession to St. David's, Oxford, and London. Warburton, the author of the *Divine Legation of Moses*, who became a violent antagonist to Wesley and Whitfield, gained the see of Bristol. A man of quite a different type was the pious high churchman, Thomas Wilson, who fulfilled an exemplary ministry as Bishop of Sodor and Man.

Throughout the eighteenth century there was a strong stream of sceptical thought running in England. The labours of many notable divines were serviceable in resisting it. Butler, Sherlock, and Watson will always be remembered among the defenders of the faith. The publications of Toland, Collins, Woollaston, Tindal, Chubb, and Morgan culminated in Shaftesbury's *Characteristics*, 1753. Dr. Middleton published his *Free Inquiry* into the miracles of the early Church in 1749. Later in the century, the anti-Christian literature breaking forth in France became widely known, and found expression in Tom Paine's *Age of Reason* (1794). This remarkable man was born at Thetford in 1737, and was the son of a Quaker. He became a journalist and politician in America, was elected a member of the National Association in France, and died

in New York in 1809. His denunciation of the priesthood and of all religious parties, his exhibition of alleged discrepancies in Scripture, and his republican ideas in politics, made a temporary impression on a wide circle of readers. But this "free thought" was an expression, not only of the advancing enlightenment and of the growing liberty of discussion, but of a general irreligiousness which had set in. Bishop Butler said that all ages had their vices, but "the deplorable distinction of ours is an avowed scorn of religion." Moreover, the Church seemed to have no agencies suited to the contest with national ungodliness: when those agencies arose, the Church did not recognise their mission. Yet the century is renowned for its literary activity. Locke and Berkeley had produced philosophical writings which had at length interested European scholars in English thought. Addison, Steele, and Goldsmith worked as "makers of modern English." Pope, Prior, Gay, and Swift had built well on the foundation of Shakespeare and Spencer, Chaucer and Dryden. Sir Isaac Newton had published his *Principia*, and Young his *Night Thoughts*. The intellectual progress of the nation was advancing by "leaps and bounds," while morality and religion were struggling for existence.

When George III. came to the throne, it was

believed that Protestantism was safe, though no one knew which party in the Church would receive the royal patronage. Many churchmen desired release from subscription to the Articles, and reform in the liturgy, but their requests were not granted. The king soon exhibited a disposition to increase toleration to Dissenters, and to approve of the new sect—the Methodists. For the Countess of Huntingdon he had an earnest admiration. In 1772 a bill, granting concessions to Nonconformists, passed the Commons, but was rejected by the Lords. In 1778 a bill allowed public worship to Roman Catholics, and repealed the statute which forbade the property of Catholics educated abroad to come to Protestant heirs. But these concessions only alarmed many in the Church. The cry of “No Popery” became popular, and led to the Gordon riots.

The growth of liberalism was now, however, to receive a terrible check. The misgovernment of France, and widely diffused infidelity, led to the great Revolution. England heard with dismay of the scenes of massacre in Paris, and of the execution of Lewis XVI. Liberal Nonconformists at first rejoiced in the doings of the National Convention. Dr. Price preached a sermon in Old Jewry, in which he blessed the movement. Edmund Burke, the orator and statesman, replied

to Price, and by that time the blood was flowing freely in Paris. In his *Reflections on the Revolution*, Burke showed that England was not about to follow the Continental example; it was resolved to "keep an established church, an established monarchy, and an established aristocracy." That publication indicated the standard for English politics for the next generation. Concessions to popular ideas in politics and religion were postponed to other times. The cry, "The Church in danger," was enough to raise a crowd, and in 1791 Dr. Priestley's house in Birmingham was burned down.

Gibbon's *Decline and Fall of the Roman Empire* was published in 1788, and showed that the battle with unbelief was not over. Watson, Bishop of Llandaff, effectively replied to it in his *Apology for Christianity*. Bishop Horsley, one of the great preachers of the day, came into note by his reply to the Socinianism of Priestley.

The American War broke out in 1775. The Episcopal Church had existed there since 1606, and was regarded as a branch of the Anglican Church. There was, however, no settled hierarchy, and in 1783 Dr. Seabury was sent to England for ordination. The English bishops declined to supply this, and he was ordained by non-juring bishops at Aberdeen. This was not

regarded with satisfaction, and in the following year, Dr. White, Dr. Provost, and Dr. Griffith were ordained by the Archbishop of Canterbury. In 1801 the American Church drew up a constitution, based on the Articles, omitting certain portions of 21 and 38 and the Athanasian Creed. The diocese of Nova Scotia was instituted in 1787, Quebec in 1793. Ten years later Jamaica became a bishopric; but the colonial portions of the Anglican Church were not then cared for as they have been since.

Towards the end of the eighteenth century arose an agency which the clergy did not generally favour, but which has become one of the most important factors in national religion. Sunday schools had been organised by John Knox in the century previous, and some existed in England in the eighteenth. Hannah More promoted them, and one was conducted by the evangelical clergyman Simpson, in Macclesfield, in 1778. Soon after, a pious layman, Robert Raikes, opened a school in Gloucester, and his example was speedily followed. In 1785 W. Fox, J. Harvey, and H. Thornton founded the "Society for the Promotion of Sunday Schools in Britain." The scheme met with some opposition, but gradually extended, especially among the Dissenters. At first the teachers were paid, but the revival

of religion educed voluntary help. Wesley said that in 1787 there were at Bolton eighty teachers working without payment! In 1803 Rowland Hill founded the Sunday School Union. In our day no church is without its school. In 1866 there were reported to be sixteen million scholars, and nearly two million teachers.

The "Christian Knowledge Society" did much for the production of religious literature for the people, and, before the British and Foreign Bible Society arose, in the circulation of the Scriptures. In 1799 the "Religious Tract Society" was instituted. Churchmen and Dissenters joined in the work—the first meeting being held in Rowland Hill's chapel. Since that time this great society has issued eighty millions of publications in many languages. Not only has it furnished tracts for popular reading, but also important books in biblical and general science.

At the end of the eighteenth century, the prospects of the English Church were not unclouded. Notwithstanding its learning and wealth, it was not popular. The rise and progress of Methodism tended to produce in its pulpits a reaction against evangelical doctrine. Some clergymen—J. Hervey, Grimshaw of Haworth, Clayton in Manchester, Venn in Huddersfield, Walker of Truro, Romaine at St. George's, Newton at Olney, and

Berridge in Hertfordshire—had the ear of the people, or were still cherished in their memory. Thomas Scott, the commentator, who brought spiritual light to the mind of J. H. Newman, had great influence. Richard Cecil, Bedford Chapel, was the most popular preacher in London. But there were no services in churches on Sunday evenings. Gas had not been introduced, and at night the streets were dangerous. In country churches there were prayers, but not always a sermon, on Sundays. Meanwhile, powerful preachers were rising among the Nonconformists. Rowland Hill was a general favourite. Robert Hall became an object of great admiration for his sermon on “The Present Crisis,” and his sermon on “Infidelity” placed him among the most eloquent men of his day. Methodist chapels and preaching-rooms were crowded, and it seemed possible that the nation might be withdrawn from the influence of the Church. Yet the latter had not only some zeal among its clergy, but the laity were active also. Johnson, the lexicographer, was in his later days a religious man, and a devout churchman. Hannah More’s writings carried a leaven of godliness into many circles. The *Practical View of Christianity*, by W. Wilberforce, became a great blessing. Wilberforce had been enlightened by Doddridge’s *Rise and Pro-*

gress. His book carried the light of truth into spheres from which any Nonconformist publication would have been carefully excluded.

Yet the social advantages of the Anglican Church at the beginning of the nineteenth century were very great. The universities were exclusively devoted to its interests. Endowed schools and the higher education were in the hands of ordained persons. No Dissenter could be a member of Parliament, or a magistrate, or even a member of a corporation. Through the advancing value of property, the episcopal and clerical incomes were rapidly increasing. Too often men entered the ministry for the sake of a living, and nepotism and other forms of corruption prevailed. Among the educated classes Dissent was regarded with contempt. Lord Sidmouth, when he introduced his bill for the registration of Dissenting ministers, said that many of them were "tailors, pig-drovers, and chimney-sweepers." Sydney Smith ridiculed Nonconformist missionaries as "consecrated cobblers."

Among the public events which affected the interests of the Church at this time we may mention the "Union" of England and Ireland in 1800, when the Irish Episcopalians were brought into organic association with their English brethren. Four Irish bishops were called to the

House of Lords. In 1812 the new East Indian Charter permitted missionaries to land on British territory. The St. Vincent's legislation had in 1792 forbidden any but the regular clergy to preach to negroes, but this was soon reversed; yet in 1809 the Jamaica Council silenced the Nonconformists who had shown sympathy with the slaves. The missionary topic was now fully before the churches. The Society for the Propagation of the Gospel began to extend its operations; and the Church Missionary Society, founded in 1812, proceeded on its great career. In 1814, Dr. Middleton, the author of a celebrated book on the Greek article, was consecrated first bishop of Calcutta. His successor was Reginald Heber, the Christian poet, who composed the missionary hymn, "From Greenland's icy mountains." In 1824 a bishop was appointed to Jamaica, and one to Australia in 1836. Since that date the number of colonial and missionary bishops has greatly increased.

The "Reform Bill" of 1832 met with little support from the clergy, and to regain the public influence lost at this time, they began to give earnest attention to the question of popular education. In 1818, it was calculated that one person in seventeen could read and write; in 1833 there was one in nine. This improvement

had been obtained chiefly through the exertions of the National School Society, and of the British School Society. Twenty thousand pounds were granted by Parliament in 1834–37 to assist voluntary efforts ; in 1839 a Board of Education was appointed. In the next thirty years various national schemes were proposed, but none became effective until Mr. Forster's bill was carried in 1871, which authorised the election of school boards in towns where the educational provision was inadequate. Voluntary schools were still to be supported from the public funds except for buildings. The effect of this Act has been to secure a large majority of the children for the schools of the Anglican Church, though school boards in cities and large towns have been generally established.

The revival of religion had become, at the beginning of this century, a national experience, and had penetrated into Anglican circles. The formation of Bible and Missionary Societies opened a new era for Christian activity. William Cobbett, and other agitators, called attention to the anomalies of Church patronage, and the unequal distribution of incomes. The reform of the more prominent abuses became a necessity. Sinecures were to be limited, and non-residence discouraged. Dr. E. Burton and Lord Henley

wrote in favour of Church reform. The latter said that one-half of the livings were held by non-residents; that four thousand livings were unable to support ministers; that there were populations of a million and more for which the Church made no provision; and that it was not safe for a National Church to exclude such men as Howe, Baxter, Calamy, Doddridge, Lardner, and Hall. In 1834 Ecclesiastical Commissioners were appointed to regulate Church property. In 1836 a Tithe Commutation Act was passed. Church rates were abolished in 1858. It was not until 1871 that the universities were thrown open to Dissenters. In the same year the Irish Church was disestablished, but with a large endowment. It has now two archbishops, eleven bishops, and six hundred and forty thousand adherents.

The increased energy applied in Church affairs has led to the establishment of new bishoprics for Manchester, St. Albans, Liverpool, Newcastle, Southwell, and Wakefield. Seventeen suffragan bishops have also been appointed, so that the working force of the episcopacy has been doubled in fifty years. But the most remarkable progress has been seen in the building and restoration of churches.

It is not uncommon to claim for the Tractarian movement the honour of this enormous develop-

ment in the material enlargement of the Church. But if that movement has given a special force to this activity, it has not been its only or its chief cause. The original motives to this extension are to be looked for in the earlier religious movement of which we have spoken. This is evident from the fact that an equal, if not, all things considered, a larger provision for public worship has been made outside the Anglican Church. But the latter has had the largest share in the advancing wealth and education of the times. In the first thirty years of the century only four hundred churches were built—usually of very plain architecture. Those were, however, years of war, of high taxation, and of struggling industries. In the last fifty years wealth has quadrupled, and the intellectual and æsthetic progress of the country has been unequalled in history.

There can be no doubt that the information supplied by the census of 1851 gave a great impetus to this advance. It showed that, while the churches might be expected to provide for fifty-eight per cent. of the population, they only provided for twenty per cent.; and that the provision for public worship made by Dissenters and Roman Catholics was quite equal to that of the Establishment. Lord

Shaftesbury's scheme of services in Exeter Hall and theatres was one of the earliest efforts to reach the masses. Church services were modified, special services in cathedrals on Sunday evenings were arranged, and hymns set to popular tunes were brought into use. Bishops preached to cabmen, to railway men, and to artisans in the factory dinner-hour. Since that day mission-rooms have been introduced into most parishes, and lay-readers extensively employed. But the great development has been in the erection of new churches. Between 1840 and 1874 twenty-six millions were raised for the building and restoration of churches, besides what was provided by the Ecclesiastical Commission. Since 1830 it is probable that seventy millions have been expended in this way. Only two cathedrals—Truro and Edinburgh—have been built. In addition, large sums have been required for the endowment of bishoprics and for other purposes. Happily, in the same period, the missionary societies have doubled their resources.

The advance of biblical learning produced a desire for a revision of the English Scriptures. Convocation, in 1870, passed a resolution in favour of the scheme, and a company was formed for the revision of the Old Testament, with Bishop

Thirlwall as chairman. Besides several churchmen, Dr. W. L. Alexander (Congregational), and Dr. J. D. Geden (Wesleyan) were invited to join this company. At the revision of the New Testament, Bishop Ellicott presided, and, in addition to the Anglican members, Dr. Angus (Baptist), Dr. Moulton (Wesleyan), Dr. Newth (Congregationalist), and Dr. Vance Smith (Unitarian) belonged to this company. Notwithstanding the high repute of the revisers, and the excellence of their work, the Revised Version has not yet been brought into public use.

In this necessarily cursory sketch of the Anglican Church, we have passed over many matters. Some of these may now be noticed in a brief survey of the three great parties of the Church.

1. **The Evangelical or Low Church.**—As this group unquestionably inherits the convictions and aims of the principal reformers, and was, in the early part of the century, the most influential and active, we cannot hesitate to speak of it first. The men of this party laid the foundation of the Bible and Tract and Church Missionary Societies, and were the most prominent in philanthropic and educational schemes. One of the leaders of this school was Charles Simeon of

Cambridge, who led to earnest religion a large number of university men. He left money to the trustees of churches which were to be occupied by evangelical preachers. Legh Richmond is also remembered for his pastoral devotion, and for his *Dairyman's Daughter*, the story of a Methodist girl of remarkable spirituality. The author did not refer to her connection with a "sect," or his tract might not have attained its ubiquitous popularity. W. Wilberforce and his friends, H. Thornton and Z. Macaulay—father of the historian—with others of the "Clapham sect," were numbered with the evangelicals. Though sincere churchmen, they willingly co-operated, for the public good, with members and ministers of other churches. Such preachers as T. Scott, H. Melville, R. Cecil, H. Stowell, and H. M'Neile were conspicuous defenders of Protestant doctrine. One distinguished member of this party, the Hon. and Rev. Baptist Noel, became dissatisfied with the union of Church and State, and in his later years was the minister of a Baptist Church. E. Bickersteth, T. Cooper, and others, were leaders of the prophetic school. Its interpretations were at first maintained by H. Drummond, Edward Irving, H. Alford, and T. R. Birks, and led to the formation of the Irvingite Church. The failure of Dr. Cumming's con-
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tures was a serious blow, but the millenarian expectations are still cherished by members of various churches.

In recent years the evangelical party has lost much of its ancient prestige. The rapid growth of the "Catholic" tendencies within the Church has diverted attention from those essential verities of the gospel on which the "evangelical" takes his stand. Then, its adherence to Puritanic theology, to an antiquated method of exposition; its apparent disregard of church traditions, and its unsympathetic attitude towards science, have alienated the educated class. Official influence has also failed this party. Thirty years ago it was understood that Lord Shaftesbury—an evangelical whose philanthropy has made his name immortal—prompted Lord Palmerston to nominate bishops from his section of the Church. In more recent years the men have been selected, chiefly for their attachment to "Church principles."

2. **High Church.**—Since the Reformation there have been divines in the Anglican Church who have held the doctrines of the indispensableness of the episcopacy, of the apostolical succession, and of sacramental grace. Hooker, Laud, Andrewes, Hammond, Jeremy Taylor, Leighton,

Brevint, Ken, Beveridge, Potter, and many others, have maintained that the validity of sacraments depends on their administration by the episcopally ordained. The evangelical revival, and a common interest in the warfare against irreligion, for a season threw such opinions into the shade ; but it was inevitable that they should reappear. Especially was this probable when the success of Nonconformity in the early years of this century, and of its missions to negroes and heathen, seemed to threaten that the historical orders of the Anglican Church would become of none effect.

After the Napoleonic wars, the aristocracy and gentry of England availed themselves of the new facilities for travelling in order to acquaint themselves with Continental life. The stately grandeur and imposing devoutness of the Romish ritual seemed to present a vivid contrast to the bald forms and negligent ways of the home churches. Then, Sir Walter Scott, a Scottish Episcopalian, exhibited in prose and poetry with fascinating art the pious solemnities of the ancient Church. The memory of superstition and oppression was concealed behind picturesque colouring, which yet revealed the religious and poetic significance lingering about the ecclesiastical ruins of the country. The Royalist was a gentleman, though

dissipated, and the Puritan was a blockhead, if not a knave. The other leading names in literature were not identified with the evangelical school. Southey wrote for a wider public, yet produced a book on the "Church." The philosophic Coleridge transcended the limits of Calvinism, and Wordsworth, by appealing to nature, outvied the evangelical verse of Cowper.

In 1829 Catholic emancipation was granted, and the multiplying Dissenters were clamouring for their rights. Some of their ministers were as learned and eloquent as any in the Church. In the "bray" of Exeter Hall, which first arose in 1830, the voices of the Nonconformists were quite as acceptable as those of the Evangelical churchmen who joined them. In 1832 came the Reform Bill, and in 1836 the London University began to furnish to Dissenters the appliances of the ancient learning and of modern science. If some fresh support for the episcopal system could not be supplied, its utter collapse was possible.

Between the years 1815 and 1830 the University of Oxford was attended by a notable circle of young Englishmen. Among them was Whateley, Arnold, Lloyd, Hawkins, Copleston, Pusey, Newman, Ward, R. H. Froude, and Palmer. Most of them had been trained in the

evangelical school, but were eagerly inquiring into the philosophy of their time, and seeking its application to religious questions. The most critical point was the position of the Church as a national institution. Was the Church to attempt a coalition with the new democratic forms so prominent in Dissent, or, should it look to the older lines of the Catholic Church? Dr. Lloyd has been eulogised by Pusey and Gladstone, because he distinguished between the Catholicism of the Council of Trent and later movements, such as the Gallican. This suggested that there might be a Catholicism which was not absolutely Romish. Dr. Hawkins taught Newman, "in a morning walk," the importance of the "idea of the Church." In 1825, Hugh James Rose was preaching in the University about the rationalism of Germany, against which he thought the best defence was a return to "Church Principles." These phrases were the pivots around which the new movement began to revolve.

In 1829, J. H. Newman collected a small society of collegians, as the Wesleys did a century earlier, to study Scripture and Church history. In 1833, John Keble preached a sermon on "National Apostasy," in which he pointed out the common disregard of church forms and

doctrines as a sign of the times. His appeal found an echo in many hearts, and within a month, H. J. Rose had gathered a meeting of friends at Hadley to consider the publication of the "Tracts for the Times." From these tracts, which were issued as far as to ninety numbers, the party acquired its first name, "Tractarian." Pusey contributed several numbers, especially one on baptism, in which the plainest doctrine of sacramental grace was advanced. In others he advocated the doctrine of "The Real Presence," and of "Apostolical Succession." Nos. 80 and 87, by Isaac Williams, on "Reserve in communicating religious knowledge," seemed so Jesuitical as to alarm many; but in No. 90, Newman surpassed all his compeers by alleging that the doctrines of the Church of Rome could be explained in harmony with the Articles of the English Church. In the blaze of the controversy which followed, the new party came fully into public view.

Tract 90 was condemned by the Senate of the University, as was the "Ideal of a Christian Church," by Mr. W. W. Ward, in which he had denounced the Reformation. Soon after, he left the English Church to become an extreme ultramontane. Mr. Froude also joined the Romish communion, after he had described the Reforma-

tion as "a broken limb badly set." Newman, who had been investigating the history of the Arians, concluded that the Anglicans were as bad as the Donatists and Arians in their rejection of the authority of Rome, to which he now submitted.

Such results might naturally have led to the destruction of the new party. But Keble and Pusey remained firm. Keble had published in 1827 his *Christian Year*, in which the devotional aspects of the Church seasons were associated with beautiful verse. To this book may be attributed much of the popularity of the new school. A spirit of earnest piety runs through these compositions, which touched with poetic grace every symbol of Church life. Dr. Pusey was born in 1800, and was descended from the Huguenots. He was educated in evangelical opinions, but studied in Germany. In opposition to Mr. Rose, he held that German rationalism was due to the neglect of the spiritual life. In 1833 he joined Newman in the publication of the "Tracts." He also edited the "Library of the Fathers." He and his friends thought it desirable to increase the acquaintance of clergy and people with the "Catholic Church" of the fourth and fifth centuries. In that period Romish supremacy was not recognised, distinctive Catholi-

cism existed, and episcopacy in the apostolical succession was established. This standpoint gave, they thought, a secure footing against the pretensions of Dissent. Pusey, therefore, was the discoverer of the *via media* between Romanism and Puritanism, which his friend Newman afterward so severely criticised.

In 1843, Dr. Pusey was suspended for two years for a sermon on the "Eucharist," in which he defended that doctrine of the Real Presence now generally accepted by the English Catholics. In 1857 he published an *Eirenicon*, in which he indicated the possibility of a reconciliation with Rome; though he protested against the excessive Mariolatry of that Church—as did Dr. Newman—and the excessive claims of the Papacy. His wealth enabled him to erect a church in Leeds called "St. Saviour's." Here the new doctrines were freely taught. The inscription on the church invites all who enter to "pray for the sinner who built this church." It is said that nearly all its first clergy joined the Church of Rome, as did some of their hearers. Pusey now became the recognised leader of the party. His own spiritual life was one of pathetic gloom: he used instruments of penitential torture: he "confessed" to Keble, and himself received the confessions of others. Yet he was a learned man, and his

works on Daniel and the Minor Prophets will always have a certain value.

The lives and doings of all the distinguished men of this party cannot be noticed in detail. Dr. Hook became Vicar of Leeds in 1837. Yorkshire was a stronghold of Methodism, and it was desirable to reorganise the Church in so important a centre. Dr. Hook preached a memorable sermon before the Queen on "Hear the Church," in which he denied the validity of Presbyterian orders; but it did not induce Her Majesty to discontinue her attendance on Presbyterian ordinances when in Scotland. He also wrote *Lives of the Archbishops of Canterbury*, and became Dean of Chichester. S. Wilberforce, Bishop of Oxford, had great natural ability, and his episcopal activity made him a model to his brethren. Though a decided high churchman, he deprecated the Romeward tendency of the new movement. Three of his brothers were borne on the flood, and one of them—Robert—published a volume on the Incarnation. This book was indebted to the *Symbolik* of the Roman Catholic Möhler, from which it borrowed that "Theology of the Incarnation" which has become so popular in Anglican schools, and which has reappeared in *Lux Mundi*. According to this view, the grace of sacraments results from the "extension of the

Incarnation." The Church is the veritable body of Christ, and its virtues are dispensed only by sacraments made valid by apostolical succession.

Canon Liddon, a popular and powerful preacher, who attracted larger congregations to St. Paul's than it had seen in later times, was an advanced Puseyite. At the consecration of Dr. King, Bishop of Lincoln, he stated that the "bishop was necessary, not only to the welfare, but to the existence of the Church." His last days were embittered by views on inspiration advanced by his own pupils in *Lux Mundi*, in which the biblical position of Pusey was completely surrendered.

One form of religious activity in which the high church clergy have taken a prominent part, has been that known as "Missions." The late Robert Aitken, who, though a clergyman, conducted revival services in Methodist chapels in the earlier part of his career, was the first to organise such missions. Among the missionaries Canon Body, Canon Knox-Little, and Mr. Hay Aitken have been conspicuous. In some missions the "confessional" has been brought into free exercise. It is also stated that at each of the middle-class boarding-schools instituted by the late Canon Woodard, "a duly qualified confessor is appointed."

The advance of the high church party, which has been undeniable, has not been without continuous controversy, nor without conflict in the courts of law. In 1844, the Bishop of Exeter refused to license the Rev. W. Gorham to a living because he did not hold the doctrine of Baptismal Regeneration. The Court of Arches confirmed the bishop's contention, but it was reversed by the Privy Council, which gave liberty on the point. The Rev. J. Bennett, vicar of Frome, was also tried for preaching the "Real Presence" in the Lord's Supper, and this was allowed to be good Angelican doctrine. In 1877 the Rev. A. Tooth was censured for ritualistic excess; in 1880 the Rev. T. P. Dale was imprisoned for resisting the ecclesiastical courts; as was, also, the Rev. C. Green, of Liverpool. In 1886 the Rev. A. H. Mackonochie was suspended for a similar offence. In 1888 the Archbishop of Canterbury decided in a case brought against Dr. King, Bishop of Lincoln; in which it was adjudged that the eastward position and the *Agnus Dei* (a sacramental hymn) were allowable, but the sign of the cross and the mixing of the cup were illegal. On the whole, litigation has resulted in favour of the ritualists.

The high church party has organised many "Guilds" and societies. The "Confraternity of

the Blessed Sacrament" endeavours to promote the adoration of the sacramental elements. The "English Church Union," which includes four thousand clergy in its membership, not only cultivates advanced ritual, but also seeks reunion with the Romish and Eastern churches. Its chairman, Lord Halifax, has been recently on a mission to Rome, to confer with the "Holy Father" on this subject. It is a frequent rule in the "Guilds" that the members shall never enter any dissenting place of worship.

3. **Broad Church.**—About 1830 the great intellectual movement, which has made what may be called the modern period, became manifest. The growth of knowledge, the increase of wealth and manufactures, the improved locomotion by means of steamships and railways, and a fresh development of literature, were at once the signs and factors of the march of progress. Englishmen, by virtue of their commerce and colonisation, were ceasing to be insular. Cosmopolitan life began to be better understood. The new knowledge had already exploded the older scientific theories, and was straining to the utmost traditional philosophy and theology.

Blanco White, a young Spanish priest, joined the English Church and went to Oxford. His

habits of free speculation, which had separated him from the Romish creed, led him to something like Spinozism, and he became a Socinian. It was supposed that his writings influenced Dr. Hampden, in his "Bampton Lecture" on the "Scholastic Philosophy." In consequence of this suspicion, the appointment of Dr. Hampden to a divinity chair at Oxford was opposed, as also was his subsequent appointment to the see of Hereford. About the same time, geology, which had been regarded as an infidel theory, had been taken up by Sedgewick and Buckland, although its revelations were supposed to be out of harmony with a literal interpretation of Scripture. Coleridge, in his letters to a "Friend," and in his *Aids to Reflection*, assailed the doctrine of literal inerrancy. Dr. Connop Thirlwall, who was afterwards Bishop of St. David's, translated Schleiermacher's St. Luke, and opened the way for German criticism and interpretation. Dr. Arnold, the famous headmaster of Rugby, entered freely into Niebuhr's disparagement of the traditional history of Rome, and contended for a full discussion of the sacred history also. He opposed the high church movement as a return to superstition, but advocated the widest comprehension in the Church. Julius Hare, a man of great erudition and simplicity of character, pleaded for

the elevation of the moral and spiritual elements of Christianity above all ceremonialism.

Frederick Denison Maurice had been a disciple of Coleridge. His *Theological Essays* brought about his separation from King's College. He opposed the Anselmic and Calvinistic doctrine of the atonement, and thought inspiration to be the same in Scripture writers as in all believers. His profound and acute thinking gave him enormous influence on his generation. Charles Kingsley, in his books of fiction, advanced what came to be known as "Muscular Christianity." He asserted that religion had to do with the business and even the recreations of life, as well as with its devotional moments. The sermons of F. W. Robertson, of Brighton, captivated a wide circle of readers by their suggestive appeals to nature and history for the illustration of religious truth. Their departure from orthodoxy was not at once perceived. John Stirling, a disciple of Carlyle,—whose writings now began to be powerful in their influence on religious thought,—left the clerical office, and renounced all creeds. Dean Stanley was a pupil of Arnold, the advocate of comprehension. He thought the Church should include all schools of opinion—in fact, should embrace the nation. He himself cultivated friendly relations with

men of every sect, and desired that Dissenters should occasionally preach in Westminster Abbey.

In 1853, Dr. Colenso was consecrated Bishop of Natal. While translating the Bible into the Kaffir language, he was seized with doubts respecting the authenticity of the early narratives of Genesis. In 1862 he published his *Pentateuch*, which led to a great controversy. He was tried for heresy in the colonial court and deposed. But in 1865 the Privy Council reversed that decision, and restored him to his office. In 1864 a volume was published, entitled *Essays and Reviews*, in which contributions appeared from Dr. Jowett, afterwards Master of Balliol, and Dr. Temple, since Bishop of Exeter and London. Some views advanced in this book were condemned by both houses of Convocation, and proceedings were taken by the Bishop of Salisbury against two of the writers, who were suspended from clerical duties for one year; but this decision was also reversed by the Privy Council.

Notwithstanding these tendencies and concessions in favour of free inquiry within the Established Church, the Broad Church party has not extended as a separate and well-defined school. Its principles have been, however, widely diffused. Criticism on the Old Testament is represented by T. K. Cheyne, S. R. Driver, and H. E. Ryle.

The writings of Westcott, Lightfoot, and Sanday, have done much to elucidate the history of the New Testament, and to answer the objections of the German school to the integrity of its several parts. This is the greatest benefit which the Church has derived from the freer scope given to its studies. The acceptance by the later Puseyites of critical views of the Old Testament has created some astonishment. Meanwhile, criticism, in its application to Church history, has not been so eagerly employed. In this sphere tradition still holds its undisturbed authority.

It would be beyond our scope to inquire into the effect of the Darwinian doctrine of evolution, which, in some form, has been accepted as the "working hypothesis" in all schools of natural science. Its effect on theological schemes has yet to be seen. H. Drummond, in his *Natural Law in the Spiritual World*, and in his *Ascent of Man*, has endeavoured to use the theory in favour of the theistic argument, and for the illustration of religious truth. No one will question the influence which Carlyle had on religious speculation, or that of the leading poets, as Browning, Tennyson, Lewis Morris, etc. The *Ecce Homo* of Professor Seeley excited attention as an attempt to represent our Lord as a natural product of His own age. Mr. Ruskin has assisted

the growth of the æsthetic school, while he has notably forsaken his older dogmatic opinions. Matthew Arnold has advocated a new deism, which appears also in Mrs. H. Ward's *Robert Elsmere*. Notwithstanding the almost unlimited freedom in theological discussion permitted in the Established Church, there has been shown but little disposition, even by the Broad Church party, to recognise the essential Christianity of the evangelical Nonconformists. We do not forget, in this connection, the generous things said and done by the late Dean Stanley, by Dean Farrar, Bishop Perowne, Archdeacon Sinclair, and others.

The "Church Congress," now held annually, has given to the members of the Anglican Church an opportunity for the discussion of all matters relating to their interests and progress, which has been freely used. If the discussions reveal the wide differences of dogmatic and ecclesiastical opinion which exist, they also bring the leaders of each section into immediate association, which is not without its advantages. Ritual, the higher criticism, educational schemes, and practical suggestions for the extension of the Church are topics which never fail to attract. No witness of the increased life of the Anglican Church is needed beyond that which the "Congress" affords.

CHAPTER VI.

THE WESTERN CHURCHES—(*continued*).

IV. NONCONFORMIST CHURCHES—1. PRESBYTERIAN.

AS the Reformation of the sixteenth century proceeded, it became evident that, with substantial agreement on the general principles of Protestantism, there were differences on minor questions. In France and Switzerland the Reformed Churches, under Zwinglius, Calvin, and Beza, adopted views of doctrine and discipline varying somewhat from those advanced by Luther and Melancthon in Germany. In England, the influence of Erasmus and Luther was felt as well as that of Calvin. Some desired to retain the old forms as far as possible; others preferred to return to the simplicity of the primitive Christians. Calvin's estimate of the importance of the congregation led to the formation of "Congregational" churches, or "Independents," as

they were called. The Baptists insisted on the primitive rite of immersion, and on the inclusion of the converted only in church membership. The New Testament doctrine of the equality of elders with bishops led some to the Presbyterian form of government. The Quakers, who insisted that every believer had the teaching of the Spirit, of course rejected the notion that the administration of divine grace came only through sacraments and orders. By all parties the appeal against the traditional doctrines was made to Holy Scripture; which not only disowned many ecclesiastical dogmas, but also disavowed the pretensions of the hierarchy. Bishop Lightfoot has said that Christianity has no sacerdotal order. In the preface to the Ordination Service for Deacons (*Book of Common Prayer*), it is said that, "From the Apostles' times there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons." But Bishop Lightfoot also tells us that as early as in the days of Irenæus (+180), the equality of presbyters and bishops was forgotten. When rediscovered through the study of Scripture by Jerome and others, the episcopal system was too firmly established to be overthrown.

The fresh study of the sacred record in the sixteenth century revealed once more the weak-

ness of the basis on which a ministry of three orders was based. The Scriptures speak of the *Church* and of its *ministers*: in the ministry, none is superior to the presbyter or elder. On this ground the Reformed Churches generally assumed a Presbyterian government—recognising also the claims of the laity.

In A.D. 1557 the renowned John Knox advised the Scottish nobles, who were favourable to the Reformed doctrine, to form a “covenanted body,” to be called “The Lords of the Congregation.” Presbyterianism flourished during the Commonwealth; but under Charles II. Episcopacy was restored by proclamation, and Presbyterian assemblies were forbidden. It revived under William III., and the first “Assembly” since 1653, met in 1690. Some of the ministers attached to the episcopal form remained with their brethren, and these formed the nucleus of the party ever since known as “Moderates.”

In 1705 a special Act was passed to secure the Protestant religion and the Presbyterian establishment in Scotland. This Act received the royal assent in 1707. Jacobite agitations arose in 1715 and in 1745, but since that time the “Union” has been unchallenged.

The “Old Kirk of Scotland” accepted the *Confession*, *Catechism*, and *Directory* of the West-

minster Assembly. Its principal courts are—1. The Kirk Session; consisting of the ministers and elected laymen of a congregation. 2. The Presbytery; including one minister and an elected lay-elder from each parish in a contiguous district. 3. The Synod; which consists of a number of Presbyteries. 4. The General Assembly; which summons representatives from all the presbyteries, royal burghs, and the Universities. A royal Commissioner attends the Assembly in state; the “Moderator” is annually elected by the Assembly, which usually meets in May. It is required that two-fifths of its members should be laymen.

Presbyterian services are not liturgical. The principal sacramental services occur four times in the year. No church festivals are observed—not even Christmas Day or Good Friday. Formerly only metrical psalms were used—hymns have been introduced lately. Organs used to be considered as belonging to “sacrificial” ceremonies, and were therefore discountenanced, but have been accepted in recent years.

In the eighteenth century, the Scottish churches, though possessing many men of piety and learning, had lost much of their evangelical zeal. The public services were formal and uninviting. The tendencies to rationalism and Arianism were

as strong as in England. In 1706 the Cameronian Secession took place, as a protest against the secular spirit. In 1712, notwithstanding the popular feeling, patronage was restored; but it led to continuous agitation. In 1733 Ebenezer Erskine commenced the "Secession" Church, and he was finally deposed in 1740. The Secession itself split in 1747, on the question whether its members could take an oath required from burgesses. Those who were disposed to do this were called "Burghers," the others "Anti-burghers." Both parties coalesced in the "Associate Synod in 1820—which included also the "Relief Synod" of 1760. Among the conspicuous men of the Scotch Church at the end of the eighteenth century were T. Reid, G. Campbell, A. Ferguson, H. Blair, W. Robertson, and J. Erskine—all of the Moderate school.

The English revival beginning to make itself felt in many parts of Scotland, Robert and James Haldane visited many places, securing much attention and sympathy. The churches began to open to evangelists: Rowland Hill was welcome in many pulpits; but the Assembly was alarmed, and passed an Act forbidding pulpits to strangers. Dr. A. Thompson advocated the new ideas in *The Christian Instructor*, and T. Chalmers, now instinct with new life, was moving

many by his earnest teaching. "Revivals" took place at Kilsyth and elsewhere, and the churches began to expect more decisive progress at home and abroad. In 1838, Dr. A. Bonar and R. M. M'Cheyne were sent out to the Holy Land, with a view to mission extension. They were accompanied by Dr. J. Duncan, who was already labouring at Pesth. He had been converted through the instrumentality of the Rev. Cæsar Malan, a Swiss Calvinist, who had been carrying on zealous labours in England and Scotland. It is said that Malan, D'Aubigne, and Gaussen were led to a living faith through Robert Haldane.

In 1830 Dr. M'Leod Campbell was deposed for teaching that assurance was the essence of faith, that the atonement was intended for all men, and that it was not a mere substitution. The same session had also to pass sentence on Edward Irving, who had asserted that our Lord had assumed our "sinful flesh." This extraordinary man—one of the greatest orators of the century—had been assistant to Dr. Chalmers in Glasgow, but was called to the Scotch Church, London. He was in a short time the most popular preacher in the metropolis. Peers and peeresses struggled with their plebeian neighbours for places in the doorways and aisles of the long-neglected Presbyterian meeting-house. Irving,

however, entered on the study of symbolical prophecy, and indulged in a variety of speculations. He began to teach that the Apostolic Church ought to be copied in exact detail, that prophets, angels, miracles, and gifts of tongues were to reappear in the latter day. These vagaries alienated his people, and his heresy brought him under the ban of his Church. Irving died in obscurity before he was forty; but his tenets have been perpetuated by Mr. Drummond and others, in the "Catholic Apostolic Church."

The Church of Scotland always contained two antagonistic elements. One class approved of the union of the State with the Church; another class was jealously sensitive of any interference by the State in ecclesiastical affairs. The latter desired to uphold what were spoken of as "the crown rights of Jesus Christ," upon which no earthly jurisdiction ought to encroach. In 1834 the Assembly passed a "Veto" Act, enabling church courts to veto a presentation to a living if they considered the minister to be unfitted for it. Such a case occurring at Auchterarder, the decision of the Church was set aside by the civil authority and then by the House of Lords. Another case occurred at Strathbogie, and the ascendancy of the secular authority over the spiritual seemed to be complete. After a

long controversy, a large and influential section of the Assembly determined to renounce their connection with the Establishment. At the Assembly of 1843, four hundred and seventy ministers went in procession to another hall, where they formed themselves into the "Free Church of Scotland." With such leaders as Chalmers, Cunningham, Welsh, Candlish, and Dunlop, there was sure to be great popular sympathy, if the circumstances had been otherwise than they were; but the cause itself was espoused by the people, and one-half of the communicants followed these heroic ministers, who gave up all for conscience' sake. On doctrine or general discipline there was no dispute; the Free Church could not be anything but a Presbyterian institution.

Extensive schemes of church extension, which had been commenced by Dr. Chalmers while yet in the Establishment, were carried out by voluntary effort, chiefly under the guidance of the Rev. J. Robertson. The passion for the "restoration" of old churches and the erection of new buildings had reached Scotland. The Cathedral of Glasgow has been renovated, fitted with stained windows and a large organ. In 1870, Dr. Lees, who was appointed to St. Giles's Cathedral, Edinburgh, introduced a liturgical form. The

old church, which had been divided into three churches, each with a separate congregation, has been unified once more, and entirely restored by the munificence of Mr. Robert Chambers. The principal stained window was the gift of a Methodist, the late Sir J. Falshaw, Bart., who was Lord Provost for three years.

The Education Act of 1872 placed the parish schools, which have done so much for Scotland, under School Boards. In 1874 patronage was abolished, but the Government still appoints theological professors. We scarcely need to refer to the debt which literature owes to ministers of the Scottish Church: as Norman M'Leod, first editor of *Good Words*; Dr. A. K. H. Boyd, who wrote the *Recreations of a Country Parson*; Dr. John Caird, Principal of the University of Glasgow; Principals Tulloch and Shairp, and others. The Church of Scotland is reported to have 1325 ministers, and 565,000 communicants.

Free Church of Scotland.—At first the new association was without churches, manses, or schools, but full of enthusiasm and liberality. Dr. Chalmers was elected Moderator at the first Assembly in 1843. The voluntary principle never received a more triumphant demonstration

than in this instance. Church-buildings sprang up in every city and town, and even in villages. Manses and stipends were provided for ministers. A sustentation fund, supported by the wealthier churches in favour of the weaker, secured a minimum salary to each minister. In a few years £220,000 had been expended in schools. The missionary spirit developed at the same time, and now this Church has sixty missionaries in the East and in Polynesia. In Syria and in India, as well as in New Guinea and in the New Hebrides, its missions have been very successful.

A case occurred in 1858 which threatened the constitution of the Free Church. A minister was found guilty on certain charges by the presbytery of Dumbarton. Having appealed to the Synod and Assembly in vain, he went to the secular "Court of Session." For that he was deposed, but the case was taken to the House of Lords, where it was stopped on formal grounds.

This Church has been honoured by the services of Chalmers and Candlish, of the eloquent Guthrie, the devout M'Cheyne; of Dr. A. Bonar, and his brother Horatius, the author of well-known hymns; and still claims Dr. Bruce, author of *The Humiliation of Christ*; Dr. Marcus Dods, Professor of Theology in the New College, Edinburgh; Dr. A. B. Davidson, Hebrew pro-

fessor ; and the venerable Dr. David Brown, one of the company of revisers. Dr. W. Robertson Smith was, at an early age, appointed Professor of Hebrew at the New College, Aberdeen. In an article in the *Encyclopædia Britannica*, he advocated the theories of the higher critics of Holland and Germany. Synod after Synod discussed his case, and he was finally deposed by the Assembly in 1878. He subsequently became reader in Arabic, Librarian to the University, and Bursar of Christ's College, Cambridge, where he died, aged forty-nine, in 1894. The Free Church now comprises 1100 ministers, and 280,000 communicants.

The United Presbyterian Church was formed in 1847 by the amalgamation of the Secession Church of 1732, and the Relief Synod of 1760. It has 620 congregations and 190,000 members. They generally hold that the Church should have no connection with the State. R. Pollock (*d.* 1827), who wrote the *Course of Time*, a religious poem once very popular, was a student of the Secession. Dr. John Cairns, a distinguished student of the Edinburgh University, and subsequently President of the Theological Hall, Edinburgh, was revered in all Churches. In 1875 a hundred of the U.P. congregations in England

were united with the English Presbyterian Church.

The Presbyterian Church of England.—After the Revolution of 1688, and the Act of Toleration, Presbyterianism revived in England. It was one of the three denominations permitted to address the throne. The discipline of the churches not being maintained, and a reaction against strict Calvinism having arisen, the Churches began to favour Arian and Socinian doctrine. About two hundred of the older Presbyterian churches became Unitarian. Evangelical convictions were yet vital, for Calamy belonged to this community; Dr. S. Annesley, who was full of “light and sweetness,” was one of its leaders; and Matthew Henry, who died at Chester in 1714,—leaving his famous Commentary,—was pastor of a Presbyterian church. But in the early part of this century true Presbyterianism was only represented by a few churches in the large towns, attached to the Established Church of Scotland. In the course of time, churches of the various branches were planted. Edward Irving’s popularity advanced the cause, and the high-toned ministry of James Hamilton maintained its position in the metropolis. Dr. Cumming, in Crown Court, drew

large congregations. Not only was he an attractive preacher, but he also discoursed largely on prophetic topics. He predicted that the close of this dispensation would happen in 1866. The great political changes in Europe in 1848 and following years gave occasion to such calculations.

An attempt to consolidate the Presbyterian churches in England was made in 1836, but the Disruption in 1843 once more caused division. However, in 1876, the first Synod of the Presbyterian Church of England met, in which most of the congregations of the several sections were represented. The Synod was held in Liverpool—the venerable Dr. Anderson of Morpeth being the Moderator. This Church has included many ministers who have won respect from all English Christians. The names of Dr. James Hamilton, Donald Fraser, Adolph Saphir, J. Oswald Dykes, W. G. Elmslie, Thain Davidson, John Watson, and others, are well known. This Church is reported to have 270 congregations, and 52,000 members.

The Presbyterian Church of Ireland, as at present constituted, dates from 1829, though some churches had been planted in that country in the two preceding centuries. The older churches had been affected by Unitarian ten-

dencies, as those in England, but the Secession Synod, formed in 1829, took orthodox Confessions as their basis. In 1840 a further union of churches took place, though some smaller bodies of Covenanters retained their independence. At the disestablishment of the Irish Church, the *Regium Donum*, which had been given to the Presbyterians, was commuted for £600,000. The organisation and spirit of the Irish Presbyterian Church owes much to the wisdom and ability of the late Dr. Cooke of Belfast. This Church has 640 ministers, several colleges, and 108,000 members.

The Presbyterian Church in America.—This Church, like others in the United States, owes its origin and vigour to emigrants from Scotland, Ireland, Holland, Switzerland, and France. In 1729 the principal churches adopted an Act which enforced the Westminster Confession, and thereby succeeded in the exclusion of Arian elements. In the middle of the eighteenth century the visit of Whitfield brought new life, though it became the cause of some division. The parties arranged themselves into two Synods—the one at Philadelphia, the other at New York. The first was called “the old side,” and demanded church order and an educated ministry;

the second party placed greater emphasis on zeal and success. In 1758 a union took place—to the advantage of both sections. David Brainerd was sent out from this Church as a missionary to the Indians. An “Assembly” was formed in 1788, and was re-established after the war. Notwithstanding reverses and controversies, the Church progressed, and secured its future by the foundation of great colleges. Princeton was founded in 1812, and has had a succession of distinguished professors—Dr. J. A. Alexander, Dr. C. Hodge, Dr. A. Hodge, and others. The college at Auburn was established in 1816, and that at New York in 1836. In the latter year difficulties arose which developed into law-suits. More recently, the “Higher Criticism” has become a source of contention. Dr. Briggs, author of *Biblical Study, The Bible, the Church, and the Reason*, has, after a long prosecution, been deprived of his professorship. The Presbyterian Church of America is said to have 1,300,000 members. Among its ministers are men of the highest attainments in biblical learning, and some of the wealthiest people of the States are among its supporters. Its adherents may be computed to be not less than five millions.

The Presbyterian Church of Canada has 650,000 adherents.

CHAPTER VII.

THE WESTERN CHURCHES—*continued.*

IV. NONCONFORMIST CHURCHES—2. CONGREGATIONAL.

AT the end of the sixteenth century there were thousands of persons who held the right of a congregation to call its own minister, and to manage its own affairs. Robert Brown is generally regarded as the first to maintain this view, though he did not deny the right of the magistrate in matters of religion. During the Commonwealth both Presbyterians and Independents had freedom, and greatly enlarged their borders. Their contentions, however, were a misfortune to the prospects of both. Many Dissenters of that day were comparatively wealthy, though some of the best families had emigrated in the reign of Charles I. America was enriched at the expense of England. About twenty thousand persons left the shores of Holland and

England, for their Western inheritance, between 1620 and 1640. The "Pilgrim Fathers" included many of the older Independents.

In 1700 leases for dissenting places of worship reached a total of 2418. Queen Anne, who had been addressed by the "three denominations,"—Presbyterians, Congregationalists, and Baptists,—was no friend to dissent, and replaced by stronger churchmen the councillors who had the confidence of William III. Nonconformity had days of adversity before it. In 1709 Sacheverell was supported by popular feeling when he denounced the Nonconformists as "filthy dreamers." They were prohibited from holding State offices, and meeting-houses in town and country were destroyed by mobs.

To evade the law, many Nonconformists practised "occasional conformity." Sir T. Abney, for instance, ceased to attend Nonconformist services in public, but had as his chaplain Isaac Watts, who had published his *Lyrical Poems* in 1705. In the last days of Queen Anne the "Schism" Bill was passed through the Commons by a large majority, and through the Lords by the help of twelve new peers. By this Bill no Dissenter could be a teacher of an academy. Dissenters had some academies of note, and Archbishop Secker, Bishop Chandler, Bishop Butler, and S.

Wesley were educated in them. The Schism Bill was repealed in 1718; yet in 1730 the Chancellor of Lincoln endeavoured to close Dr. Doddridge's school at Northampton; but the latter was vindicated by the law courts. The disabilities of Dissent were now so aggravated that we cannot be surprised at its decline. Some notable preachers went over to the dominant Church, and social disadvantage discouraged all but the strongly convinced among the people.

Dr. Doddridge was among the most pious and public-spirited of the Dissenters of his time. His *Rise and Progress of Religion* has become a Christian classic. He was on terms of friendship with many in the Anglican Church, and held the respect of all parties. He did not agree with Watts, who, in a tract (1731) objected to the Establishment on principle, and there was much controversy on this point. Watts died in 1748, Doddridge in 1751.

In 1734 the Nonconformist Deputies met to promote the abolition of the "Tests" Act. The Dissenters had supported Walpole, but he refused to assist them in this case; he was afraid of the cry, "The Church is in danger." Another attempt to repeal the objectionable Act was made in 1739; but it also failed. In 1787 the subject was again before Parliament, when

Beaufroy referred to John Howard as a specimen of the persecuted class. North and Pitt opposed any concession, Fox pleaded for it; the same thing happened in 1789, and in the following year, when Burke and Wilberforce opposed the abolition. These frequent debates had the effect of making the law partially inoperative; and in 1779 an Act was passed requiring dissenting ministers to avow their attachment to Protestantism and to Scripture, rather than to the "Articles."

In the American struggle (1774) the Dissenters generally took the American side. Dr. Priestley and Dr. Price took up the cause. Wesley espoused the side of the Government, and his tract on the topic was published under Government auspices. Toplady discovered that Wesley, in the preparation of his tract, had made free use of Johnson's pamphlet, *Taxation no Tyranny*, and called him "an old fox tarred and feathered." In 1745, when the Pretender landed, the Dissenters, who had nothing to hope from the Stuarts, were loyal to the crown.

Meanwhile, Methodism had become a power. It was alarming the Church, and stirring up the Nonconformists everywhere. Some preachers, like Ingram and Bennet, who began their Christian service as Wesley's itinerants, finally settled as pastors of congregations. The Congregation-

alists, who were generally Calvinists, could not approve of the Arminianism of Wesley, yet could not resist the contagion of his example. New conceptions respecting the spread of the kingdom of Christ were entering many minds. The multiplying maritime and colonial relations of England led men to think of the spiritual condition of other nations. In 1795 the London Missionary Society was formed. William Jay preached a sermon in the Tabernacle, Rowland Hill in Surrey Chapel, and David Bogue in City Road. The stimulating thoughts of a world-wide extension of the gospel had taken possession of the hearts of the English Nonconformists. Social limitations at home began to press less heavily, as the vision of a world opening to Christ rose upon the view.

The agitation for religious freedom was well maintained in the early part of this century. The Rev. J. W. Wickes (1808) refused to bury a Dissenter's child, and the case was taken to the Court of Arches, by which the vicar was suspended for three months, and had to pay costs. In 1810, Lord Sidmouth proposed a Bill in the House of Lords requiring dissenting preachers to obtain a testimonial from respectable householders before entering upon their duties. The measure was opposed by all the Nonconformists,

including the Methodists. This was the first occasion on which the Methodists had joined the Nonconformists in political movements. Three hundred and eighty-six petitions were presented in two days, and the objectionable measure was thrown out. In 1811 a society for the protection of religious liberty was formed. One result was that the Quakers were exempted from the obligation to take oaths, and the Conventicle Act was repealed. In 1820 a Bill introduced by Lord Brougham would have placed primary education under the control of the clergy; but this was successfully opposed. It was not till 1827 that Lord John Russell was successful in repealing the Tests Act.

Though at this period there was much friendly association between Nonconformists and the more evangelical of the clergy, many circumstances continued to develop the separation between the parties. In 1813 a public report stated that there were more Nonconformist than Conformist places of worship in England. A Parliamentary grant of £100,000 per annum was, in consequence, made for the building of churches; but, of course, no public money was given to Dissenters. In 1829 a Society for "Promoting Ecclesiastical Knowledge" was formed, in which Dr. J. Bennett, Dr. Cox, Dr. R. Vaughan, Dr. A.

Reed, Dr. Pye Smith, and Thomas Binney were prominent. The *Eclectic Review* was the literary organ of the party, to which John Foster, Winter Hamilton, and Henry Rogers contributed.

The fact that twenty-one bishops voted against the Reform Bill in 1831 did not improve the relations between Church and Dissent. In 1833 T. Binney uttered the opinion that the "Establishment destroyed more souls than it saved"—a statement that was severely criticised. In 1836 a Bill was passed which for the first time allowed marriages to be celebrated in dissenting chapels. The Wesleyans did not join in the growing hostility to the Establishment; and in 1837 Mr. J. R. Stephens, a young minister who had become the secretary of an anti-State church association was dismissed. Sir J. Graham's Bill for the Education of Factory Children in Schools, with a chapel and clergyman, was withdrawn. Soon the spread of Tractarianism tended to emphasise the antagonism between the Anglicans and Dissenters. In 1844 the "Liberation Society" was formed. The breach was yet further widened when the Bishop of Exeter successfully prosecuted the Rev. J. Shore for preaching in an "unconsecrated" place of worship.

Amid these controversies Congregationalism continued to advance. The census of 1851

reported that its churches supplied a million sittings. Dr. A. Reed, founder of the Royal Orphanages; John Angell James; Dr. R. Vaughan, editor of the *British Quarterly*; James Parsons of York; Dr. J. Harris, author of *Mammon*; Dr. Raffles; Dr. J. Campbell, editor of the *Christian Witness*; W. Jay, still pursuing his ministry at Bath; and Henry Rogers, were men of the highest attainments and character. This "Apostolical Succession" has been continued to our day by Dr. Stoughton, the friend of Deans Hook and Stanley; H. Allon, A. Raleigh, S. Martin, Newman Hall, J. G. Rogers, R. W. Dale, Joseph Parker, and others, who have raised the Nonconformist pulpit to the highest standards of dignity and usefulness.

But these churches were not without their internal trials. In 1855 arose the "Rivulet" controversy. The Rev. T. T. Lynch had published a volume of poems which were considered to contain sentiments at variance with long-accepted views. Soon after came the publication of the new edition of Horne's *Introduction to the Holy Scriptures*, the second volume of which had been entrusted to the editorial care of Dr. S. Davidson, the biblical tutor of the Lancashire Independent College. He had rewritten the volume, and had freely introduced the opinions

of German critics. The advocates of the older doctrine of divine inspiration expressed unmeasured disapproval of the work, and Dr. Davidson was compelled to retire from his position. In a recent book on "Introduction" (1890), Dr. C. H. H. Wright says that now Dr. Davidson's conclusions, as expressed in the book mentioned, would be held to be conservative.

Sir W. Clay's bill for the abolition of Church rates passed the Commons in 1854, but they were not finally abandoned until 1868. The Irish Church was disestablished in 1869, receiving six millions as its dowry. In 1871 a bill allowed grammar schools to be open to Dissenters, and the national universities were freed from the tests which prevented Nonconformists from taking degrees. Degrees in divinity are still reserved for churchmen. It is worthy of notice that in thirty years (1860-1889) the Senior Wrangler came, in eighteen cases, from a Nonconformist family. When the new settlement was affected in 1870 in regard to primary education, the Independents generally advocated a secular system in order to avoid the religious difficulty; but the voluntary schools were continued, to the great advantage of the Roman Catholic and Anglican churches.

The "Congregational Union" was instituted

in 1831. Such an association seemed to imply a contradiction of the original principles of the system, which made each congregation the final arbiter in its own affairs; but the churches were suffering from the want of combination in counsel and effort. To make a declaration of theological tenets as a basis had its difficulties, but they were overcome. On one point all were agreed, "that the power of a Christian Church is purely spiritual, and should in no way be corrupted by union with temporal or civil power." This body has rendered excellent service to the cause of religious freedom, and has assisted the growth of the churches. Of course its attention was directed to the political and social disabilities of Dissenters. University tests, church rates, tithes, burial and marriage laws, and the union of Church and State were soon attacked. The *Nonconformist* was commenced by Mr. E. Miall in 1841. Litigation having arisen respecting Lady Hanley's charity, the decision was given for the Independents against the Unitarians, allowing them to retain buildings which had been held for twenty-five years.

The census of 1851 opened a new era of aggressive activity on the part of all the churches. It revealed an appalling deficiency in the means of national religion, and a yet more appalling

neglect of such means as existed. Relatively, it showed that the number of places of worship was in favour of Dissenters, though the attendance at morning services was largest in the Establishment. The worshippers were calculated to be in the proportion of fifty-two Churchmen to forty-eight Dissenters. Another census was proposed in 1860. In this case each householder was to be asked to state his religious profession. It was feared that this would give to the Established Church the suspicious advantage of the votes of vast numbers, who really cared nothing for religion; and the census was not made.

To meet the public wants, fresh efforts at church-building were put forth, which met with large support. The Home Missionary Society, which assisted weak churches and formed new ones, was reorganised. At the jubilee of the Congregational Union of 1881, of which the Rev. Dr. Allon was chairman, a fund was commenced, for the furtherance of various objects, which raised £250,000. The commemoration of the "ejected" of 1662 was ardently celebrated by Dissenters. But that movement, and the intensifying opposition to the establishment, led to a more decided separation of evangelical clergymen from co-operation with Dissenters, which has never been repaired. One result of the

commemoration movement was the opening of the Congregational Hall and Library in Farringdon Street in 1875.

In 1877, Mr. Richard, M.P., was chairman of the Congregational Union which held its session at Leicester. A paper read by Mr. J. A. Picton disparaged theology in favour of religion. In the following year at Islington, an address by the chairman, Rev. Baldwin Brown, seemed to deprecate any interference with the expression of opinion on theological questions. A resolution, introduced by Dr. Enoch Mellor, asserting the attachment of Congregationalists to the leading evangelical doctrines, was carried by a large majority. The "Congregational Lectures," published under the auspices of the Union, have furnished valuable contributions to evangelical theology.

The first Pan-Anglican Synod was held at Lambeth in 1867, the second in 1886. At the latter a resolution was passed inviting fellow-Christians to consider reunion on the basis of Scripture, the ancient creeds, and the "historic episcopate." It was forwarded to the Congregational Union, the Wesleyan Conference, and the Presbyterian churches. The reply from each of these corporations was, that while they were in favour of Christian unity, yet, having a scrip-

tural episcopate, they could not submit to any other calling itself "historical."

In order to maintain the educational efficiency of their ministry the Congregationalists sustain several colleges. The New College, London, incorporated Homerton, Highbury, and Coward Colleges. Besides, they have a college at Hackney; the Lancashire Independent College near Manchester; the Yorkshire, including Airedale and Rotherham. Cheshunt College, of which Dr. Reynolds was until recently the President, belonged originally to Lady Huntingdon's Connexion, but is now Independent. As the opening of the universities had attracted many members of Nonconformist families to them, it was determined to organise a hall at Oxford, in place of the Spring Hill College, Birmingham. The lamented Dr. R. W. Dale, himself an *alumnus* of Spring Hill, earnestly promoted the scheme. At the opening in 1885 he took a prominent part in the proceedings, together with the Principal, Dr. Fairbairn, Dr. Simon, Dr Paton, and others. Professors Jowett, Hatch, and Cheyne represented the Established Church on this occasion, and many distinguished Nonconformists were also present. The number of congregational churches in the British Isles is about 4840.

The Congregational Church in America.—The first church in America was founded at Plymouth by a party of pilgrims from Holland, sent by Robinson of Leyden in 1620. In the seventeenth and eighteenth centuries Unitarianism largely prevailed. Harvard College was founded in 1658. In 1785 Unitarianism was separated from the churches, and the preaching of Jonathan Edwards, E. Payson, and others, produced a fresh growth of spiritual life. Congregationalism prevails in the Northern States, but has not had the agencies for reaching ever-extending America. In 1889 there were 4569 churches, and 475,000 members. The colleges of Yale, Oberlin, and Andover are all well known.

CHAPTER VIII.

THE WESTERN CHURCHES—(*continued*).

IV. NONCONFORMIST CHURCHES: 3. BAPTIST—

4. UNITARIAN—5. FRIENDS.

SOON after the Reformation there were those who held that infants ought not to be baptized, that adult believers alone should receive the rite, and that believers, even if baptized in infancy, should again be baptized. They were, therefore, called Anabaptists or Re-baptizers. They were subjected to cruel persecution, not only by Roman Catholics, but also by Protestants. The last execution for heresy in England was that of a Baptist at Lichfield, A.D. 1612.

The English Baptists were, strictly speaking, a split from the Independents. The first church was founded in London in 1633, under a pastor named Spilsbury. In 1646 there were forty-six

congregations in and near London. A "Confession" was issued in 1640. The division between "General" and "Particular" Baptists was made before the Restoration. The latter insisted upon "Close communion," including only baptized believers. The General Baptists are Arminian, and formerly leaned to Unitarian doctrines. From the first the Baptists repudiated the right of the civil power to interfere with the creed of individual citizens. In 1770 the Unitarian question caused a division. A new connexion was formed, and many of the older Baptists joined the Unitarians. Early in the present century the controversy on "open" and "close" communion was extensive, with the result that the majority of churches adopted the latter rule. The earlier Baptists were rigorous Puritans: for a long time they did not allow singing in their worship. One hundred and twenty-two churches now existing date their origin before 1688. The ministers were often poor, and some engaged in trade; so that in 1717 a society for the improvement of stipends was formed. In 1704 the Baptist Association was organised, and ordination by hand agreed upon.

In the eighteenth century, the Baptists, who had multiplied in the southern counties, began to diffuse themselves in the north. At that time

there were none in Cornwall, in Durham, Northumberland, or Westmoreland, and only few in Yorkshire. Joseph Stennett, a learned and eloquent man, a writer of hymns, and a leader in political and social movements, was the pastor of a Baptist church at Currier's Hall. Dr. John Gale, at the Barbican, who replied to Wall's *History of Infant Baptism*, had Unitarian inclinations. Andrew Gifford, who was librarian of the British Museum (1717), and a friend of Whitfield, Romaine, and Toplady, was a Baptist. About the time when Methodism arose, the Nonconformist interest, including that of the Baptists, was at a low ebb. The better classes had withdrawn from it; the tradespeople dared not patronise it; and the lower classes were ignorant and neglected. At that time many Nonconformists indulged, for the sake of peace, in "Occasional Nonconformity." A Mr. Baskerville, a Councillor of the City of London, sometimes took the sacrament at Church. The Baptist board decided that this was "unworthy," and he was expelled from membership. In Leicestershire, a servant of the Countess of Huntingdon, named Taylor, became conspicuous among the Baptists, and under his guidance a county association was formed, which developed into the "New Connexion." Taylor subsequently became an

influential minister in London. Dr. Gill, the famous Hebrew scholar, was the minister of the largest Baptist congregation in London (1720–1777). He and his successor, Dr. Rippon, held the church for nearly a century.

The Baptists had no college for ministers until 1750. At a later period the “Bristol Education Society” was formed, among the directors of which were Newton, Evans, Ryland, and Joseph Hughes, who became secretary of the Bible Society. The pastor of the Prescott Street Church, London, was Abraham Booth, a good classical and theological scholar, who was discovered by H. Venn at Huddersfield, where he worked as a weaver. He was one of the first who attacked slavery. J. Fawcett, a hymn-writer, was a convert of Grimshaw, and was pastor at Hebden Bridge, when John Foster was yet young. Foster’s parents had been converted under Grimshaw’s ministry, and had joined Fawcett’s congregation.

One of the most influential ministers of the body was R. Robinson of Cambridge, whose preaching attracted university men, but he declined from strict orthodoxy. Beddome of Gloucester, and Sutcliffe of Olney, were examples of pastoral earnestness. But the extension of the Baptist persuasion owed much to the two Rylands. The elder of this name, eccentric but

able and evangelical, had a large church at Northampton. His son, Dr. John Ryland, became Principal of the Baptist College, Bristol, and one of the leading spirits in the formation of the Baptist Missionary Society. This Society has the imperishable honour of being the first English organisation for Foreign Missions.

William Carey was born in 1761. He was a working shoemaker until he was twenty-six; but he had begun to study languages, and was pondering the problem of the world's salvation. In May 1792 he preached a sermon, of which the two divisions were: "Expect great things from God: attempt great things for God." This was a happy combination of Calvinistic and Arminian ideas which brought forth good fruit. Encouraged by Ryland, Fuller, and Sutcliff, the Society was started with a collection of £13, 2s. 6d.

Robert Hall was in his time the most distinguished preacher in England. He had been educated at the Bristol Academy and at the Aberdeen University. His published sermon on "The Present Crisis," coming after the French Revolution, did much to control public opinion; and that on "Infidelity" not only gave him the highest reputation for eloquence, but was a mighty repulse of English deism. His discourse on the

"Death of the Princess Charlotte" showed that the Baptists could still be patriots. In his controversy with J. Kinghorn of Norwich, Hall took the side of open communion.

Carey was sent out in 1793. He and his companions, Marshman and Ward, were excluded from English territory, but began their work in the Danish settlement at Serampore. He taught, as he learned them, Sanskrit, Persian, and Bengali: into the last he translated the New Testament. At length he was supported by the Government as teacher of Eastern languages. In 1807 certain writers in the British press endeavoured to asperse missionary effort as likely to subvert the empire. Sydney Smith, whose wit was keenest when sharpened by sectarianism, assaulted them in the *Edinburgh Review*; while his imitators used such weapons as they could employ for the same object.

The intellectual advance among the Baptists is well exhibited in the case of John Foster. The son of pious parents in Yorkshire, he entered the ministry. But his pulpit efforts were never very successful, and he addressed himself to literary work. He was a frequent contributor to the *Eclectic Review*, of which he became the editor. The reading of his "Essays," with their intellectual force, logical coherency, and vigorous English,

has been an epoch in the mental and spiritual history of many. His writings gave a higher and freer tone to evangelical thought. We may also mention Mr. Pike, of Derby, whose *Early Piety* did good service in a past generation. Michael Faraday was a Sandemanian Baptist. There are still a few "Seventh-day Baptists" in England. Dr. F. A. Cox (Librarian of the London University) was a leading Baptist in Hackney. Though decided in his opposition to the union of Church and State, he was an earnest promoter of the Evangelical Alliance. Dr. Price, Devonshire Square, held together a large congregation, and James Howard Hinton gained repute as an original thinker in theology and philosophy.

It was natural that the Baptists should be conspicuous in their opposition to the connexion between the Church and the State. Their efforts to abolish the Test Acts, University Tests, Church rates, and West Indian slavery have given them a place in the annals of Christian freedom which none can take away. Their principal colleges are the Regent's Park, including that before established in Stepney, of which the venerable Dr. Angus was President for many years; the Pastors' College, instituted by Mr. Spurgeon, 1856; the Rawdon College (1859); the Manchester (1873), and the Nottingham (1883).

The more recent history of the Baptist churches has been largely associated with the career of that distinguished preacher, Charles Haddon Spurgeon. He was the son of a Congregational minister, and born in 1834. He dated his conversion from the hearing of a sermon by a Primitive Methodist preacher; and when sixteen he left the congregation over which his father and grandfather had been the ministers, and joined a Baptist church. He began to preach at Waterbeach in 1852, but two years afterwards accepted an invitation to New Park Street, Southwark. This place being too small, he took Exeter Hall (1856), and then a large hall in the Surrey Gardens. At the latter place a painful accident through a panic greatly distressed him; but his new "Tabernacle" was soon ready, and he entered upon a course of extensive popularity and usefulness. With a ready wit and a strong, musical voice, he addressed the people in simple, hearty language, and always found large congregations ready to listen to him. At first, certain dogmatic extravagances and unconventional expressions gave offence, but his spiritual earnestness and consistency commended him soon to men of all creeds. Churchmen and Nonconformists of every shade were among his hearers. The modern pulpit has largely felt the influence of his

example. His sermons, printed weekly, reached a circulation of 25,000. He also published in six volumes a commentary on the Psalms, entitled *The Treasury of David*, and edited a religious monthly—*The Sword and Trowel*. His "Lectures," and other productions, fill many volumes. He also instituted a college for ministers, which has been well supported, and founded an orphanage which provides for five hundred children.

At the beginning of his ministry his doctrine was that of the stricter Calvinists. He preached election, and the final perseverance of the saints, with unhesitating openness. In his later days, his expression of these views was moderated; but he always retained his attachment to what are called "the doctrines of grace." His devotion to the older forms of evangelical opinion brought him into collision with many of his own Church. In consequence of what he considered to be unsoundness in the views of some on Scripture inspiration and on the atonement, he withdrew from the Baptist Association. Some of his last public utterances indicated the severity of the trial to which this difference of view had exposed him. He died (1892), to the regret of all Churches, at the age of 57. *Defunctus adhuc loquitur.*

4. **Unitarian.**—Unitarianism is a term which serves to include a great variety of opinions. It belongs properly to all who reject the Catholic doctrine of the Trinity of Persons in the Godhead, yet attribute a personal existence to the Divine Being. Among these are some like Channing, who regard Jesus Christ as a manifestation of God; others who absolutely reject the dogmas of Incarnation and Atonement; and another class who are content with theories almost pantheistic or deistic. The older Unitarians held the Scriptures to be authentic, accepted the evidence of miracles, and believed in the Resurrection; the later school has tended to more rationalistic conclusions.

The Unitarians profess to carry out the principles of the Reformation to their logical results. They desire "the humanisation of theology and ethics on the basis of the autonomy of the human mind." Creeds with them are without authority, and indeed all dogmatic theology. Dr. Priestley argued that the creed of the primitive Christians was Unitarian before the Trinitarian theology was elaborated. Baur's theory, at many points, agrees with his statement of the case.

Unitarianism flourished in Poland in the

sixteenth century, but it was almost extinguished by persecution. There are still fifty thousand of this sect in Transylvania, and congregations of Unitarians are scattered over the Continent. Michael Servetus, who was burned in Geneva by the consent of Calvin himself, was a Unitarian. In England, John Biddle published Unitarian opinions in 1650, but their spread was hindered by the law. At the beginning of the seventeenth century, Arian and Socinian theories, as we have already noticed, had permeated the Presbyterian churches, and had obtained some hold in the Church of England. The poet Milton, Locke the philosopher, the learned Whiston, S. Clarke (the defender of Theism), and Isaac Watts, had favoured these speculations. In the middle of the eighteenth century, the humanitarian doctrine of the Person of Christ found some distinguished and resolute advocates. Thomas Emlyn, a pastor at Exeter, avowed the doctrine, and was fined and imprisoned. The erudite Nathaniel Lardner, whose work on the *Credibility of the Gospels* has gained a permanent place in theological literature, was an Arian. Dr. Joseph Priestley, at first a Presbyterian minister, adopted Socinian views and diffused them widely in England and America. The spread of Unitarianism in its

various forms among the Presbyterians led to the formation of a separate assembly, which became the centre for the new system. It was joined by several clergymen, the most distinguished of whom was Dr. Theophilus Lindsay. He formed the first professedly Unitarian church in London in 1773—the church in Essex Street. His biographer, Dr. Belsham, was first principal of a Dissenting academy at Daventry, and then pastor of a church in Hackney. The Taylors of Norwich, Mrs. Barbauld and her sister Lucy Aikin, and many persons of literary taste, were friends of the Unitarian cause.

The Unitarians have always been distinguished by their zeal for the advancement of religious and political liberty; the penal laws against Dissenters met with their strenuous resistance. The enactments under which they suffered most were repealed in 1813, when they were placed on a level with other Dissenters. They had succeeded in establishing themselves in the majority of the old Presbyterian churches; and an Act passed in 1844 enabled them to retain the buildings and endowments which had come into their possession.

The sect has never acquired popularity or numerical importance. Its great defect, apart from doctrinal considerations, has been the lack

of Christian aggressiveness and missionary zeal. It has also failed to touch the deeper problems of religious experience. The venerable James Martineau has stated that it was by reading Wilberforce's *Practical View*, and H. More's *Practical Piety*, that he was brought to "a sense of sin," which was to him a new experience; and that, when he found his heart needed spiritual stimulus, he had to go to books of the mystical and evangelical schools. However, the cultivation of moral sentiments has given many Unitarians great social respect, and amongst them have been many individuals of distinguished benevolence and of devotion to the public good. The writings of the earnest-minded Channing brought fresh impulses into their circles, and the theology of Theodore Parker produced considerable agitation. Of late, German speculation and criticism has been widely felt. The writings of Taylor, Thom, Martineau, and J. Drummond, have stimulated philosophic study and critical learning, and have not been without elements of religious power. Their principal college—Manchester New—was in 1893 removed to Oxford, with Dr. J. Drummond as principal. There are also colleges at Manchester and Carmarthen. There are about three hundred congregations in

England, forty in Ireland, and seven in Scotland.

Unitarianism in America.—The first church was founded at Plymouth in 1801. W. H. Channing became their recognised leader. His personal attractiveness, his persuasive oratory, and his religious earnestness, did much to advance the system in the States. It has also had the adhesion of some of the most distinguished names in American literature. R. W. Emerson, H. W. Longfellow, J. R. Lowell, O. Wendell Holmes, were Unitarians. The great university at Harvard has always been to a large extent under the influence of this party. Dr. Ezra Abbot, a professor of New Testament Criticism, a contributor to the completion of Tischendorf's *Prolegomena*, an advocate of the Johannine authorship of the Fourth Gospel, and a member of the American Company of Revisers, belonged to this community. Their congregations number 370, in which there are many persons of wealth and education.

5. **Society of Friends.**—Among the results of the Reformation, the rise and growth of the Society of Friends is one of the most noteworthy. All Protestant parties made an appeal

to antiquity against Romish novelties, but the consequences of this appeal appeared in several distinct types. The Anglican Church surrendered the distinctive doctrines of the older communion, —especially that of the papal supremacy,—but retained the episcopal government and liturgical worship. The Presbyterians renounced even these. The Independents asserted the rights of individual congregations, while the Baptists required the baptism of adults only. Others called in question the dogmatic system of the Church. But there was another powerful tendency which had been felt even before the Reformation, which yet had not found full expression. Mystics, like Kempis and Tauler, had exalted the inward life above all external religion; thousands had found freedom of soul without priests or sacraments. For a time the mere fact of the Reformation, with its accessories, —a free Bible and some liberty of worship,—seemed to meet all possible demands of the new spirit. As time went on, however, doctrinal controversy and practical declension blighted the earlier promise. Earnest minds were yet seeking a more excellent way; and some arose who thought they found the essence of religion in the soul, rather than in the church.

George Fox, the founder of the Society of

Friends, was born A.D. 1624. While only twenty-three, he had learned the blessedness of those who are led by the Spirit, and he travelled through England, and into Europe and America, carrying the consolation to others. The sect had now received the name of "Quakers," because many trembled under the new spiritual excitement. They declined to attend church services, to pay tithes, to take oaths, or to become soldiers, and, in consequence, were cruelly persecuted. Many thousands of them were imprisoned, and suffered the loss of all things. Their tenets were so offensive that even Owen and Baxter condemned them as culpable and hopeless enthusiasts. The Montanists of the second century, whom the Quakers so much resembled, were not more contemptible to the churchmen of their time than were the Friends to their fellow-Protestants. Three thousand of them were imprisoned during the Protectorate, though Cromwell, after a personal interview with Fox, ordered that they should be liberated.

At the Restoration (1661) the Quakers had once more to submit to several penalties. Women were publicly flogged, and thousands were imprisoned. But the Friends had now acquired a strong footing in America. William Penn had been expelled from Oxford for his Quakerism,

and imprisoned in the Tower for his writings. In 1681 his wealth enabled him to found a colony in America—Pennsylvania—which took its name from him, and Philadelphia was built and organised. He returned to England to assist his oppressed brethren, and was able to obtain from James II. the liberation of twelve hundred. He has been accused by Macaulay of partiality to the Stuarts ; but, probably, he was always grateful for the clemency of James at this time. In 1689 the Friends were allowed to make affirmations instead of taking oaths in a court of justice.

At the beginning of the eighteenth century, Penn, George Fox, and Robert Barclay were still living, and the zeal of the sect was unabated in spite of persecution. Their yearly meetings were regularly held ; their visitors and evangelists went to every part of the nation. As the affirmation in its first form was objectionable, an improvement was proposed, which passed in 1723, though the Quakers still refused to pay tithe. Such a thing as “Occasional Conformity” was what no Quaker could understand. Concessions to them were still refused in the House of Lords. They were described there as “set of men who renounced the divine institutions of Christianity.” An attempt to relieve them in the matter of tithes was successful in the Commons in 1736, but was

utterly repulsed, by the help of fifteen bishops, in the Lords. For the payment of a few shillings the Quaker had to lose pounds or go to prison.

In the present century the Friends have greatly increased in wealth and social influence, but not in numbers. Their appreciation of the value of education has served them well, and they have attained distinction in intellectual and political circles. Their protest in favour of political and religious freedom has rendered a benefit to mankind. Their interest in the abolition of the slave-trade, and of slavery itself, flourished when other communities felt but slight sympathy with it. They have sent deputations to the Courts of Europe that they might promote international peace. The names of Buxton, Fry, Gurney, Sturge, Bright, and Pease will always hold a high position in the annals of philanthropy. The Society has many missionaries in India, China, Syria, Turkey, and other countries. Public and private boarding-schools in various parts of the country secure their families the best teaching of the time. They have not been able to resist the spirit of the age in all respects. The antiquated dress, which was familiar only a quarter of a century ago, has almost disappeared. Silent worship is still maintained, though singing is not unknown in their gatherings.

The Friends have no formal standard of doctrine or discipline, though the minutes of the yearly meetings are accepted as regulative law. The record of 1829 declared attachment to evangelical orthodoxy; from time to time individuals have advanced different views. Their great principle—that every man has a divine light within him, which he ought to follow above every other authority—continues to be their guiding tenet. The English Friends are supposed to number about 16,000.

The Friends in America.—The sect has grown in the United States more rapidly than in England. At first they were persecuted even by the descendants of the Pilgrim Fathers. But the establishment of Penn in Delaware, to which he gave his own name, secured them a safe position. They are reported now to number 160,000. About 1827 the body suffered a great schism. The tendencies of the period were to rationalism, and Elias Hicks led a party which denied the possibility of miracles and the inspiration of Scripture. One half of the American Quakers still follow this opinion; but the Wilburites, as the remainder are called, are orthodox.

In addition to what was said before, we may

mention that the Friends held that Christ is the Light enlightening every man coming into the world. The Scriptures are effective only to those who can spiritually receive them. Ministers are those who are inspired to teach and exhort; women may be in this class. They hold that there are no sacraments of perpetual obligation: baptism is that of the Spirit, not of water; and the eucharist was only for the first believers.

CHAPTER IX.

THE WESTERN CHURCHES—(*continued*).

IV. NONCONFORMIST CHURCHES: 6. METHODIST.

ALL authorities agree that the moral and religious condition of England at the beginning of the eighteenth century was deplorable. Deism prevailed among the educated classes. "It is come, I know not how," said Bishop Butler, "to be taken for granted, by many persons, that Christianity is not so much as a subject of inquiry; but that it is now, at length, discovered to be fictitious." The ecclesiastical changes of the previous century had deprived the Church of its authority for the masses. The religious of the middle and lower classes were chiefly attendants at conventicles; and, even there, controversy, or unfavourable legislation, or the decay of doctrine, had paralysed good influence. Drunkenness and profanity were national characteristics. General

morality had sunk to its lowest level after the Restoration. The coarsest plays were the most successful on the stage, and licentiousness infected all ranks. Highwaymen infested the main roads, though hanging was the penalty of robbery, as it was when the rustic thief was convicted of stealing a sheep. Schools were scarce and inefficient. Among the clergy there were many sincere and earnest men, whose lives did credit to the gospel; but, besides, there were many who acquired neither personal nor professional respect. They sat with the toppers of the ale-bench, or with the hilarious guests of the squire. Hundreds of the best livings were held by non-residents. Promotion depended mostly on interest, and the friends of the rich were chiefly considered. The universities were renowned for their dissipations. Bishops rode through the country in a coach-and-four, attended by lackeys, and took their place among county magnates. The ancient churches were decaying or almost deserted, and the services were few and wearisome. Sermons were read; and the idea of imparting religious instruction to the masses was regarded as utopian.

Yet, while the fires on public altars had sunk so low, those of the household burned bright on many a hearth. A non-juror like Ken, disappointed at the turn of public affairs, could still

instruct and catechise the families he visited. The Nonconformist, who scarcely dared to worship at the obscure conventicle, could yet receive his chosen minister into his house, or himself expound the Scripture to his neighbours. The memory of Baxter, Calamy, and Howe was preserved in their writings. It was from these embers of English piety that the Methodist revival began.

See how great a flame aspires,
Kindled by a spark of grace !

One of these pious households was that of the rector of Epworth, Lincolnshire—Samuel Wesley. He had graduated at Oxford, and had acquired some literary fame. His early education had been received in Nonconformist academies at Stepney and Stoke Newington, but he afterwards joined the national Church. The Church seemed to him to be the bulwark of Protestantism. In 1689 he had published a pamphlet to prove that conformity was a duty unless shown to be sinful; and that the doctrine of the Anglican Church was primitive and apostolical. He believed in the divine right of bishops more than in that of kings. But his father, John Wesley, was one of the “ejected” in 1662, as also was Bartholomew Wesley, the aged father of John. S. Wesley married Susanna, daughter of Dr. Annesley, also

one of the ejected. Their first residence was at South Ormsby, with a living of fifty pounds a year. In 1697 they removed, with four children, to Epworth, where the living was two hundred.

Wesley and his wife both had, in the memory of their forefathers, very superior types of personal excellence. Dr. Annesley was a man of learning and ability, whose house became the centre of the choicest Presbyterian society. Connected with the family of the Marquis of Anglesea, he had been trained in the best circles, but eventually cast in his lot with the Puritan party. De Foe said of him—

. . . while he spake,

We loved the doctrine for the teacher's sake.

Susanna Annesley had, while in her "teens," examined the Church question, and had decided for establishment. Most probably, her influence decided Samuel Wesley in his course. A woman of rare intelligence, of exact and orderly habits, and of cheerful godliness, she trained her numerous family in the love of knowledge, piety, and home. The household at Epworth was necessarily economical: yet three sons, Samuel, John, and Charles, were sent to Oxford. John had been trained at the Charter House, and then became a scholar at Christ Church. He was ordained in 1725, having read in preparation the *Imitatio* and

Taylor's *Holy Living*. These books led him to a higher ideal of the religious life. In 1726 he was appointed lecturer in Greek and logic, and Fellow of Lincoln College. His path was opening for a life of learned diligence. But the spiritual awakening advanced also. During an interval in which he was absent at Epworth to assist his father, his brother Charles had commenced the meetings of a "society" for prayer and reading of Scripture. Their fellow-students, observing their peculiar habits, said, "A new set of *Methodists* has sprung up." This was the origin of the name which to-day designates the largest section of the Protestant Church.

These primal Methodists desired to keep strictly within the lines of Church order. They observed the fasts, attended services, and were frequently at the Lord's Supper. On these points they carefully followed the directions which Beveridge and Horneck had laid down for "societies." Such devoutness was too much for the Oxford of that day, and they were called "Bigots," "Bible-moths," and "The Holy Club."

At this time John Wesley met with that searching treatise by the Rev. William Law, *A Serious Call to Religion*. This showed him that the secret of religion was in the *intention* to serve God, without which outward piety was

vain. A further reading of Law inclined him to mysticism. However, his desire to do service in the kingdom of God led him to accept a place in a mission to Georgia organised by the Propagation Society in 1735. There he endeavoured to enforce the discipline of the Church on himself and his hearers: he encouraged fasting and confession, and taught the doctrines of sacramental grace. His experience in the mission had some painful episodes; and on his return voyage he met with Moravians, who seemed to possess the peace of Christ in a degree to which he was a stranger. They taught him the importance of personal faith in the Saviour. On his return to London he attended some of their meetings. At one held on March 29, 1738, he was able to exercise a personal trust on Christ for salvation, and thus found the consolation he had long desired.

Wesley's preaching now assumed a new character. Personal religion appeared no more as merely an outward service rendered by man, but also, and more intrinsically, as an inward life wrought by God. By most of his fellow-churchmen the new doctrine was regarded as enthusiasm: no responsible incumbent could permit his people to be infected with it; and the churches were generally closed against him. His friend, George

Whitfield, had already preached out of doors. The open spaces about Moorfields in that day offered suitable areas for the meeting of crowds, and thither went Wesley, now prepared to be "more vile" than ever. Soon it was needful to hold meetings for inquirers; and some old premises known as the "Foundery," near Moorfields, became the first tabernacle for the new Society.

A society had also been formed in Bristol. The Wesleys had now, on account of differences of view, separated themselves from the Moravian gatherings. The next society was formed in Newcastle-upon-Tyne; and when the "Rules" were published in 1743, they were known as the "Rules of the United Societies of the people called Methodists." The connexional principle was clearly one of the earliest and most commanding ideas of Wesley, and it largely explains the success of his system. At Bristol, for the more effectual oversight of the members, the Society was divided into "classes," and this arrangement became an integral part of the new institution. The condition of admission into these societies was: "a desire to flee from the wrath to come, and to be saved from their sins."

The labours of the two Wesleys and of Whitfield soon extended over most parts of England, and a general awakening to the importance of

religion took place. For the work of so large a harvest fresh labourers were required; their supply became a difficult question. The clergy, with few exceptions, had no sympathy with the work. The appointment of "leaders"—who were, in fact, sub-pastors—was a step in the right direction: it was the beginning of a new departure. The spiritual work of the churches had always been in the hands of ministers; now it was to be entrusted to pious laymen. Wesley was slow to believe that unordained men should be appointed to preach. He had often heard gifted men, and even women, speak in Moravian assemblies with convincing power of the things of God, but could he so far trespass on Church order as to employ laymen as preachers? The "vehement prejudice of his education" made him hesitate, but the necessities of the hour decided.

Thomas Maxfield, a young man in Bristol, heard Wesley preach (1739), and sank down in a swoon. Maxfield came to London, and became an earnest Methodist. On one occasion, when Wesley was departing for an evangelistic tour, he requested Maxfield to watch over the Society, to pray with them, and to give counsel when required. Very soon Wesley was informed that Maxfield had begun to preach. Wesley hastily returned to London, and found that this alarming

information was correct; and, what was yet more full of danger, many were convinced that Maxfield had a call to preach. Charles Wesley condemned Maxfield's proceedings; but, singularly enough, Wesley's mother—who now resided with him—became Maxfield's advocate. "Take care what you do with that young man; he is as surely called of God to preach as you are," said Susanna Wesley. Wesley made a careful inquiry into the whole subject. He found that in early, and also recent times, laymen had preached with great success. The ministry of Howell Harris in Wales had been followed by many conversions. Humphries and Cennick, among his own workers, preached with acceptance and usefulness. He began to see that the time had come to accept the leading of Providence: Maxfield continued his work, not only with Wesley's permission, but with his authority. Soon after, John Nelson, a Yorkshire stonemason, who had heard Whitfield and Wesley in London, returned to his own country to preach Christ as a present Saviour. In 1742, Wesley had twenty-three assistants and "helpers" in various parts of England.

The continuous extension of the work, the increase of societies and of members, made consultation between the agents necessary. A "con-

ference" was summoned to meet at the Foundery on June 25, 1744. Wesley hoped to have several clergymen present; but only three attended, besides his brother Charles and himself. There were four itinerant preachers also there. At this gathering the doctrine and discipline of the Methodists were practically settled. The "United Societies" were recognised as forming a "People"—who had a name, "Methodists." The position of the "assistants" was defined. The "Conference" has been held annually, and has become the highest court for legislation and discipline. It did not receive a legal constitution until the year 1784. Before that time Wesley was the director of the Societies; all power was in his hands, and the Conference really met to assist him. But the multiplication of places of worship, vested in trustees, and the extension of the work rendered a change imperative. Wesley, therefore, established the Conference by a Deed Poll, which vested its authority in a hundred ministers. These are called "The Legal Hundred." They appoint the itinerant preachers to their several stations, and decide in all cases of law and usage. A year after Wesley's death, the Hundred consented that the Conference should be open to all ministers permitted to attend, and to recognise the resolutions which

were passed as their own acts. In 1878 lay representatives were admitted to those sessions of the Conference in which financial business was done; but the Legal Hundred still retains its nominal authority.

It was not to be expected that a spiritual movement such as this, affecting the opinions, character, and life of thousands of the people, would proceed without resistance. The clergy were irritated by the popularity of a new and, as they thought, objectionable type of religion. The sudden increase in the number of candidates for communion gave offence in some cases. Lay-preaching was denounced as treason to the Church, and extempore prayer as blatant enthusiasm. Bishops, like Warburton and Lavington, poured upon them scurrilous abuse, and episcopal charges in every diocese warned the people against the schismatic contagion. In Cornwall, Staffordshire, and Yorkshire, clergymen and esquires headed the mobs which sought to throw the preacher into a pond or into a dungeon. Charles Wesley scarcely escaped with his life from a mob at Wednesbury. John Nelson, Jacob Rowell, Christopher Hopper, and many others endured privation and abuse with heroic courage. The converts were exposed to social persecution of the most distressing kind. Youths

and maidens who accepted the new profession had to leave home and friends, and some were ostracised, as if affected with dangerous insanity.

In the midst of all, the Wesleys retained their respect for Church order. No services were held in Church hours. The Methodists were expected to be frequently at the public ordinances, especially at the Lord's Supper. Since the preachers could not administer the sacraments, either John, or his brother Charles, or another clergyman, was usually in attendance at the Foundery or City Road, to read prayers and to administer the sacred offices. Similar arrangements were made at Bristol. In the Deed Poll (1784) clergymen who joined the Conference were exempted from the regulation that no preacher should be appointed for more than three years to the same chapel. Wesley did not desire to set up a separate Church, but a society of persons anxious for more earnest godliness. Three years before his death the Conference passed a resolution that there should be no separation from the national Church.

But the institution of the Conference in a legal form, the investment of chapels in trustees, who were bound to preserve the peculiarities of Methodism, and all the exigences of a new ecclesiastical system, now extending to other lands,

really involved the necessity of a separate existence. In 1785, Wesley himself ordained several ministers to give the sacraments in Scotland, and the *tokens* for communicants there in 1787 bore the inscription: "The Methodist Church." A hundred and six years later, the Conference agreed to use the same designation in England. In 1785, also, Wesley ordained Dr. Coke for episcopal functions in America. Coke ordained Francis Asbury, and, with him, became the founder of the Methodist Episcopal Church in the United States.

This was a surrender of the strict Episcopalian doctrine. It was forty years before that Wesley had become convinced that the bishop and the presbyter of the New Testament were of the same order—a view now generally held by scholars. This conviction prevented him from binding the Conference by legal documents to dependence on the clergy for sacraments. As some societies were already demanding that the sacraments should be administered by their own ministers, and complaining of the requirement to receive them from clergy whose lives were not approved, Wesley ordained twelve or fourteen ministers for the English work. It is not surprising, therefore, that the first controversy after Wesley's death arose upon this question. Within ten years after that event the majority of the

societies had claimed to have the sacraments in their own chapels.

Charles Wesley, retaining many of his ecclesiastical opinions to the end, did not approve of his brother's innovations; yet was always in sympathy with his doctrinal views, and shared in his evangelistic zeal and toil. In yet another form he contributed a powerful and formative element to the development of the new system. Like many members of his family he had a genius for poetical composition: he began to cast the new teaching in the mould of simple, bright, and musical verse. Hymns, with extempore prayer, became the liturgy of the Methodists. The believer in his hours of penitence or praise, "convinced of sin," or "rejoicing," "fighting" his outward or inward foes, or "seeking full redemption" from them all, found himself borne on "wings of love and arms of faith" by the art of this sweet singer. Not only did C. Wesley versify the entire psalter, but gathered flowers of imagery and phrase from the whole garden of Scripture; from the Apocrypha, and even from the Fathers. Besides, he interwove with his own fabrications threads of piety from Milton, Dryden, Herbert, and Young. The universal Church has accepted "Hark! the herald angels sing" for its Christmas song; "Christ the Lord

is risen to-day" for its Easter anthem; and "Jesu, Lover of my soul" has touched the hearts of millions.

The work of Wesley, which originated in a movement intensely spiritual, was made solid and permanent by organisation and discipline. In this respect it proved to be more efficient than that of Whitfield, which had so large a share in the same original impulse. The unit of the Connexion was the society; but each society was divided into classes, the leaders of which were charged with the oversight of their members. The effect of the collection of small contributions from the members became a revelation in ecclesiastical finance, which has been serviceable to other sections of the Church. Stewards were appointed to manage the financial affairs of each society. Every building came into the hands of trustees. The leaders' meeting became a kirk-session, and a local court of discipline. A number of societies were grouped into a circuit. The preachers, leaders, and stewards of each circuit held a quarterly meeting, and this, also, became a permanent institution. At Wesley's death the Connexion was divided into districts, and an annual meeting of the preachers in each district—including from twenty to thirty circuits—was called. Soon the stewards were invited to be

present when the financial business was reviewed ; and, recently, the district meeting has been enlarged by the addition of elected laymen. For special cases of discipline a "minor district meeting" was organised in 1793. The annual Conference is the supreme court, at which all legislation is effected, the preachers are stationed, and to which all cases of appeal or discipline are finally referred. Vacancies in the Legal Hundred are filled and a president and secretary elected each year.

In consequence of the agitations which arose after the death of Wesley, the Conference accepted a "Plan of Pacification," which recognised the authority of leaders' meetings. In 1797 further resolutions were adopted which confirmed the veto by the leaders' meetings in regard to the admission or rejection of members. The Connexional Rules were now codified in the "Large Minutes." In 1813 the formation of the Missionary Society led to extension in almost all parts of the world. The rapid growth of colonisation and the improved locomotion favoured this extension. At home, notwithstanding the formation of independent branches of the Methodist Church,—the New Connexion, 1796, the Primitive Methodist, 1810,—the numerical position grew stronger. When the Centenary movement

was celebrated in 1839 it was found that the societies had doubled since Wesley's death.

The discipline of the societies was, during Wesley's life, in his hands. At his death it naturally fell to the Conference. But the work had called forth a vast army of lay and voluntary agents. Local preachers, leaders, stewards, and trustees, some of them being persons of great local influence, naturally desired recognition in the counsels and administration of the Church. We may now wish that these claims had been allowed at an earlier period. But the country had just been alarmed by the French Revolution, and all tendencies to popular government were under suspicion. The Conference refused to accept elected "delegates" into the district meetings in 1797, but in 1815 it became the rule for the stewards to be invited, and, more recently, other representatives have been introduced. Laymen were admitted into the Committee of Privileges in 1803, an example which was followed by the Missionary and other Committees. Later still, Committees of Review met before the Conference to supervise the business of every department. These were only superseded when the Conference was divided into two sessions—one ministerial and the other uniting an equal number of laymen with the ministers—in 1878.

As Methodist services were, at first, but supplementary to the ordinary Church services, the worship consisted usually of singing, Scripture reading, extempore prayer, and a sermon. In some chapels the "morning prayer" is still used, but, more generally, only the appointed lessons. In late years there have been some liturgical additions, the *Te Deum* and other canticles and psalms are sung; but in general the Methodist service resembles that which is customary in Nonconformist churches.

In 1839 the Centenary of the rise of Methodism was celebrated. It was determined to raise a fund for the erection of a mission-house, colleges, and for other purposes. The effort succeeded beyond all expectation, and £235,000 were raised. From this fund the Centenary Hall, Bishopsgate Street, was built; the college at Richmond, intended chiefly for missionary students; and one at Didsbury for students designed for the work at home. In 1864 the Jubilee celebration of the Missionary Society raised £188,000 for various objects. At the first mixed Conference held at Bradford in 1878 it was found that several Connexional funds were seriously in debt. The enlargement of missions had brought a debt of £20,000. The increase in the number of ministers had crippled

the Children's and Schools' Fund. In 1868 a new college had been built and opened at Headingley, which imposed a fresh burden on the Institution Fund. It was now determined to erect another college at Handsworth, near Birmingham, which was opened in 1881. The Conference projected a scheme for a Connexional fund to meet the several cases, and in 1879 the "Thanksgiving Fund" was able to distribute £224,000.

It is not for us to judge whether the results of the Methodist movement would have been attained by one organisation, or whether the various divisions that have taken place have been for good or evil. But the extension of Methodism to other countries necessarily led to the establishment of independent conferences. In Ireland a Conference was held in 1752; since 1783 one has been held annually, at which the President of the British Conference attends with other delegates. Four representatives from Ireland attend the British Conference. Irish Methodism has had a brilliant but chequered history. The vicissitudes of the nation have led to the emigration of thousands of its most earnest people, who have assisted at the foundation of Methodist churches in the United States, Canada, Australia, and South Africa. The story of Gideon Ouseley's ministry rivals in romance and success that of

St. Patrick himself. This Church has given to the English ministry Adam Clarke, W. Arthur, and other men of renown. Through the generous liberality of Sir W. M'Arthur and his brother, Mr. A. M'Arthur, and other contributors, the Dublin Connexional School, and the New College at Belfast, have been established. In Ireland the sacramental controversy caused the formation of the "Primitive Methodist Church,"—the members of which still preferred to receive the sacraments at the Episcopal Church,—which has, however, been reunited to the Methodist Church of Ireland in 1878.

In 1852 an affiliated Conference was formed for France. In 1854 the Australian Conference was affiliated, but made independent in 1876. New South Wales, Victoria, Tasmania, South Australia, and New Zealand have separate Conferences; but they are dependent on the General Australasian Conference, which meets once in three years. Formerly, the Conference in Canada was affiliated to the British, but in 1873 became independent. Canadian Methodism has led in the path of reunion, and all branches of the Church have united. There has been a Conference in South Africa since 1882. In 1884 two Conferences were appointed for the West Indies—one for Jamaica and Hayti,

and another for Antigua and St. Kitts, with a General Conference to meet once in three years.

At Wesley's death, there were in Great Britain and Ireland—

Preachers	.	.	.	.	300
Members	.	.	.	.	70,000

In America and the West Indies—

Preachers	.	.	.	.	120
Members	.	.	.	.	50,000

In 1894, there were in Great Britain and Ireland—

Preachers	.	.	.	.	1,600
Members	.	.	.	.	440,000

In America, Australia, and other countries—

Members	.	.	.	.	3,000,000
Total of Adherents	.	.	.	.	20,000,000

It will be the business of the future historian of the Church to enquire into all the causes which, in the course of less than two centuries, have produced such results. Everyone recognises the organising sagacity of the founder of Methodism. His theological clearness, also, anticipated the positions of the majority of the evangelical church at a later time. Propositions which were denounced as heretical in Wesley, have been proclaimed since by Dr. Hook, by

Canon Body, and by Dr. R. W. Dale as indispensable to a living Christianity. Then, Wesley was supported by a succession of men of extraordinary gifts. His brother Charles kept the treasury of sacred song abounding; and John Fletcher defended his theological position with a sword as keen as ever flashed in Christian polemics. But this was not a mere strife of words; except for the thousands of saintly lives which arose to "adorn the doctrine," all would have been in vain.

After Wesley's departure, the councils of this Church did not fail for lack of wisdom and devotion. W. Thompson and A. Mather, the first Presidents, Pawson and Benson, Coke and Townley, were followed by others, who guided the affairs of the Connexion until the second half of the century had set in. If oratory in the pulpit is not the highest element of its success, it is an important factor in it; and in few churches has it flourished more extensively. Since Bradburn, who seemed to rival Whitfield, there has been a succession of notable voices. The evangelistic zeal of the earlier Methodists is well known, and the "obituaries" in the Minutes of Conference record, often in few words, the life and death of hundreds of apostolic men, of whom the outer world has scarcely heard.

Itinerant preachers could scarcely be expected to take any large part in general literature. Yet in biblical and theological enquiry an important work has been accomplished. The example of Wesley, who used the Press so extensively, has been followed by Benson, the commentator; by Adam Clarke, renowned for his many-sided learning; by Treffry in his standard work on the *Eternal Sonship*. The *Introduction to Hebrew Literature*, by Dr. Etheridge, is unique in English, and his translations from Aramaic and Syriac are still sought by students. The *Institutes* of the profound and gifted Richard Watson were a great boon to Methodist readers seventy years ago; and T. Jackson, the biographer of C. Wesley, the editor of J. Wesley's *Works*, for some time editor of the *Magazine*, and for many years theological tutor, continued his literary labours to a late old age. The *Compendium of Theology and Person of Christ* produced by the erudite Dr. W. B. Pope are treatises valued in all sections of the Church. The Rev. William Arthur, in addition to the value of his advocacy for Missions and the Evangelical Alliance, has produced *The Successful Merchant*, the *Tongue of Fire*, which have ranked with the most widely-read books of modern times; and also treatises on *Physical*

and Moral Law; The Pope, the Kings, and the Peoples, etc. All readers of the Greek Testament know how much they owe to Dr. Moulton, the translator and annotator of Winer's *Grammar*.

Methodism in America.—Irish Methodists sowed the first seeds of their Church in America about 1766. In 1769, two English preachers—Boardman and Pilmoor—went to superintend the small societies in New York and Philadelphia. In 1771, Francis Asbury, who became the patriarch of American Methodism, was sent out by Wesley. He alone among the English preachers remained during the War, and obtained great influence through his devotion to the American cause. His activity rivalled that of Wesley. It is said that he preached sixteen thousand sermons, ordained four thousand preachers, while the church of six hundred members, which he found at first, expanded into one of a quarter of a million. T. Rankin, one of Wesley's best labourers, presided over the first Conference in 1773, but Rankin did not remain after the War began. Asbury was ordained by Coke in 1785, and continued to be at the head of affairs. The Church extended with every advance of territory. The itinerant system proved to be a providential adaptation to the

condition of the new settlers; and no sooner had the backwoodsman cleared a lot for a new town, than the preacher was there to instruct the colonists.

As in England, the societies were grouped into circuits or stations. A number of these formed a Conference—districts not being formed after the English example. The Conferences are annual; a General Conference meets every four years for legislation and review. Bishops, twelve in number, preside at all Conferences. These officers travel over immense distances, and visit many circuits in the course of a year. They also arrange the “stations” of the preachers. Their ecclesiastical position is that of “presiding elders,” and not of an order of bishops distinct from that of elders.

The Slavery question became a source of division, and in 1847 the “Methodist Episcopal Church South” was formed. It has one million members. There are two churches for the coloured race,—the “African Methodist Episcopal Church” and the “Coloured Methodist Episcopal Church,” — which have a combined membership of half a million, and the “Methodist Episcopal Zion Church” has three hundred and fifty thousand members. By the efforts of these and other communities the condition of the coloured people

in the States is rapidly improving. Temperance, thrift, education, and other elements of a true Christian civilisation are making rapid progress. The desire among the people for the improvement of themselves and their families is a most hopeful sign for the future. Except for this unquestioned advance in intelligence and religion among the negro population of the States, the social problems arising from the duality of races, in the South especially, would seem insoluble.

The conditions of the scattered churches in many parts of America made it necessary that the conditions of membership should not be so rigid as in England. Church membership—rather than membership in a society—has been aimed at. Class meetings are held, but attendance on them has not been made indispensable. Moreover, Methodism there has not been overshadowed by a wealthy and influential institution, such as the Established Church is in England. By revivals and camp-meetings the populace has been reached, and the higher classes have been trained in colleges and universities. The American Methodist Church has representatives in every stage of society. Several Presidents of the Republic have been connected with it, and the present ambassadors to the Courts of Berlin and London are Method-

ists. The membership of the Church is about two millions and a half; but it is supposed that from ten to twelve millions may be counted as its adherents: that is, about one-fifth of the population. In 1800 the Methodist communicants numbered one eighty-sixth of the entire population of the States; in 1890 they were one-fifteenth.

The Methodist Episcopal Church South is not less zealous for the promotion of education and religion than its sister in the North. The University of Nashville has a national reputation. This Church has a vigorous press and extensive missionary enterprises.

Methodism in Canada.—Until 1873 the Methodist Church in Canada was affiliated to that of England. In 1874 the separate sections of Methodism united in one Church, which has proved to be very successful, and has become an example to Methodists in other parts of the world. The membership includes 210,000.

The Methodist New Connexion.—This body was formed in 1797, after the expulsion of the Rev. A. Kilham. Mr. Kilham was a man of ability and piety, who entered Wesley's Connexion a few years before the great founder's

death. He was one of those who expected that important changes in the management of the societies would take place after that event. He held advanced opinions respecting political and religious liberty, and regarded the Establishment as a semi-popish institution. He advocated the immediate administration of the sacraments in Methodist chapels, and the introduction of lay-delegates into the Conference and the other courts. His addresses and pamphlets on these topics were often couched in severe terms. The people were in "slavery," and the Conference was "tyrannical." Being expelled in 1796, he and his friends formed a "New Connexion." Its first Conference was held in 1797, with the Rev. W. Thom as president and the Rev. A. Kilham as secretary. The new Church accepted Wesley's theology, used Wesley's hymns, and generally followed Methodist laws and usages. At the beginning it numbered about five thousand members. The leaders' meeting contains a lay representative from each class and from the trustees of each chapel. The quarterly meeting consists of ministerial and lay representatives from each society. The district meeting has an equal number of ministers and laymen elected by each circuit. The Conference also has an equal number of ministers and laymen.

Among the early ministers there were some of great devotion, who endured much hardship, and pursued successful Christian labour. At a subsequent period the Connexion had Thomas Allin, a man of thought and learning; Dr. W. Cooke, who wrote theological treatises of lasting value; and preachers like S. Hulme, P. J. Wright, and Dr. J. C. Watts. Dr. J. Stacey, principal of the Theological College at Sheffield, was a man of great mental elevation and refinement, the master of a graceful style which charmed readers and hearers.

The Connexion has had its seasons of anxiety, especially from theological controversy. Perhaps the most serious occasion was when Mr. Joseph Barker, a very popular preacher, began to publish opinions of an extreme kind in both politics and religion. He challenged the doctrine of Inspiration, and then that of the Incarnation, and repudiated the idea of miracles. He was dismissed from the ministry, and became a political agitator in England and America, and, finally, a teacher of atheism. His oratory and intelligence gave him influence with the populace, and he drew many away from the membership of the various Methodist Churches. He became, with Mr. Bradlaugh, an editor of the *National Reformer*. In his later days he

returned to orthodoxy, and preached once more the gospel he had been opposing for thirty years. His autobiography is very instructive, both for its psychological details and for its information on the popular movements in which Barker took part. Thomas Cooper, the Chartist author of the *Purgatory of Suicides*, began his public life as a Wesleyan local preacher. But he fell a victim to the infidel thought which so largely prevailed among the working classes fifty years ago, and associated with J. Barker and other advocates of Secularism. But before Barker's reconversion Cooper became convinced of the claims of Christianity, and joined a Baptist church. Besides publishing several books in defence of the faith, he preached and lectured in every part of England.

At the Conference of the New Connexion in 1846 it was determined to hold a Jubilee celebration in order to raise funds for a college—required to train men for the Home and Foreign work—and to relieve chapel debts. The Jubilee was successful; but it was surpassed in generosity by the Centenary movement in 1894, by which £100,000 were raised. The Foreign Missions of this Church have operated chiefly in China. In recent years suggestions have been made for the reunion of the Connexion with the

parent body, or with the Primitive Methodists, or with the Bible-Christians, none of which, so far, has obtained general acceptance. The present number of members is 40,000.

Primitive Methodists.—This flourishing outgrowth from the parent stock of Methodism did not originate in doctrinal dissension, nor in direct opposition to ecclesiastical theories. A few earnest men in North Staffordshire began to hold prayer-meetings and revival services. Hugh Bourne and William Clowes were among the leaders of the movement; and to them D. Shubotham had proposed “a whole day’s prayer upon Mow Cop.” The proposal was not at once feasible; but soon after, Lorenzo Dow, an American Methodist, was preaching in the neighbourhood, and spoke in enthusiastic terms of the “camp-meetings” in America. It was determined to hold such a meeting on Mow Cop on May 31, 1807. The gathering was crowded, and enthusiastic, and many were impressed. It began at 6.30 A.M. and concluded at 8.30 P.M. For a second meeting in July, Bourne obtained a licence for the ground, and erected tents and stands. But the Conference of 1807 passed a resolution disapproving of camp-meetings, which might be useful in America, but were not suited

to English ways. It was also thought that disorder might arise, and that the guardians of law might interfere. Notwithstanding this decision of Conference, Bourne carried out another camp-meeting at Norton, and yet another near the Wrekin in Shropshire. In March 1808, Bourne was expelled from the Society at Burslem; but he paid up his class money and continued his labour. At first the new societies which he formed were allowed to go under the protection of the older body; but in 1810 Clowes also was expelled from the Burslem Society.

In 1811, Bourne, Clowes, and their friends had a "circuit meeting" in Tunstall, and it was resolved to proceed with their work, which had extended far into Staffordshire, Derbyshire, and Cheshire. It was also determined to build a chapel in Tunstall. It was only 48 feet long and 24 feet wide, and of the plainest structure; but it became the Jerusalem of the new sect as Mow Cop was its Olivet. At first they were called "Clowesites" and "Ranters," but soon accepted the designation "Primitive Methodists." In spite of persecution and contempt the work gradually extended into Nottinghamshire and Leicestershire. Their poorly-paid preachers had many a romantic story of poverty, persecution, and success to relate. By 1820 they were

heard of in Hull, Sunderland, Newcastle, and many large towns, where in time flourishing societies have been founded. The first Conference was held at Hull in 1820, and seven thousand members were reported. This body of Christian labourers did not enter upon other men's labours, but went to the ungodly masses. Their success was chiefly among the poorest of the people. The preachers were stoned, mobbed, and imprisoned, and English crowds proved to be as violent in the days of George IV. as in the early days of George III.

This active denomination has since those days spread over the United Kingdom, and has missions in distant lands. It has not multiplied in Scotland or in Ireland. In 1831, eight preachers were appointed to the United States, and a successful mission was carried on in Canada. In the latter country the membership had reached nine thousand when it was amalgamated with the Canadian Methodist Church. In the States the system has not been able to cope with the zeal and influence of the larger Methodist Church. About 1840 a mission was commenced in Australia with good results, and in 1844 one was sent to New Zealand.

In 1830, a "General Missionary Committee" was formed to maintain the work at home and

abroad. The "Book Room" was, about the same time, placed on a better footing. This flourishing institution has greatly helped the spread of Christian literature, and its profits have assisted the work of the Church. The *Primitive Methodist Quarterly*, for many years under the able editorship of Rev. C. M'Kechie, has taken rank with the best publications of its kind. The Connexion, also, has not lacked sagacious leaders since the death of Clowes and Bourne. J. Flesher, eloquent and versatile; W. Harland, very popular; W. and S. Antliff, R. Fenwick, H. Phillips, and others have well sustained the work. To-day the "Primitives" have many handsome churches, and graduates of Oxford and Cambridge are among their ministers.

In constitution the Church is democratic. Lay delegates attend the Conference and District meeting in the proportion of two to each minister present. For the higher education, Elmfield College, York, has been established, which has 120 pupils. Bourne College, Birmingham, has also 120, and the Ladies' College, Clapham, is a similar success. Another college at Rusholme, Manchester, provides for the training of ministers.

United Methodist Free Church.—The demand for a representation of the laity in the higher

courts of Methodism had been made soon after Wesley's death, and indeed led to the formation of the New Connexion. After this the agitation ceased for thirty years, during which the real work of the Church greatly advanced. Occasionally, however, some dissatisfaction with the decisions and management of the Conference was expressed. The increasing wealth and status of the Methodists became a ground of suspicion. Many were afraid that the ancient simplicity would be lost. Some complained that all the authority of the Connexion was in the hands of a few men. In that day the public press was feeble: no denominational papers, in which grievances could be ventilated, were in existence. The proposal to introduce an organ into Brunswick Chapel, Leeds, was met with frantic opposition; and in the end, two thousand members left to found a separate society. As organs were supposed to have a popish tendency, the dissentients called themselves the "Protestant Methodists."

When, a few years later, it was proposed to establish colleges for the education of ministers, the scheme was objected to as likely to secularise the rising ministry. It happened that Dr. S. Warren, who had approved of the general scheme, took it upon him to condemn the designation of

officers for the new institution. His violence led to his suspension from the ministry. He appealed to the Court of Chancery that he might be reinstated as minister of the Oldham Street Chapel, Manchester. The Vice-Chancellor decided against him, and this decision was confirmed by the Lord Chancellor. Dr. Warren and his friends then founded the "Methodist Association," to which most of the "Protestant Methodists" joined themselves in 1835. Dr. Warren very soon left the "Association" and became a clergyman in the English Church.

The agitation on this question had been felt in many parts of England, but after the formation of the Association, the Conference had comparative peace for twelve or fourteen years. About 1847 there were signs of further dissension. Anonymous "fly-sheets" were sent to ministers and laymen through the Connexion, arraigning the management of the Missionary Society, and generally what was known as the "Conference party," of which Dr. Bunting was the head and chief. The widespread uneasiness made some action necessary; and, at the Conference of 1849, Messrs. James Everett, Samuel Dunn, and William Griffiths were questioned respecting their complicity with the authorship of the fly-sheets. As they refused

to answer the questions put to them, they were expelled.

The three found themselves at the head of a large number of the Methodist people, and they entered upon a course of public meetings in every part of the country. They were assisted by the *Wesleyan Times*, and had a large number of active workers in the agitation. At first they expected to obtain possession of many of the older chapels, but in this they were not successful. The agitation cost the older Connexion 100,000 members. The members of the Association of 1835 cast in their lot with the new party, and together they founded the "United Methodist Free Church." This body has now 80,000 members and 400 ministers, including missionaries in Australia, Africa, the West Indies, and New Zealand. It differs in church government from the other Methodist bodies, in that it recognises the independence of each circuit in the management of its own affairs. The Conference consists of representatives from the June quarterly meeting of each circuit. The ministers are admitted and appointed by the Conference. Ashville College, Harrogate, is a high school for boarders; and there is also a college for ministers at Victoria Park, Manchester.

The **Bible-Christians** (1815) owe their origin to the zeal of a Cornish lay-preacher named O'Bryan—hence they have been called Bryanites. Their Conference consists of an equal number of ministers and laymen. They have progressed chiefly in the southern counties. It is probable that the English section will join the Primitive Methodists, and those in Australia the United Methodist Church.

The Calvinistic Methodists in Wales.—In the seventeenth century the scattered population of Wales was given over to ignorance and irreligion. The Reformation had abolished the old faith, but had not trained the people in the new piety. Puritanism only penetrated those regions sporadically, and had little public influence. John Penry, an evangelical clergyman, said that the clergy were “unlearned dolts,” and wicked. A Bishop of St. Asaph held sixteen livings in his own hands. A few zealous clergymen even in those times endeavoured to enlighten the general darkness. Early in the eighteenth century the Rev. Griffith Jones commenced schools, and established one hundred and eighty in the course of years.

In 1725, Howell Harris left Oxford, on account of its immorality, and began to preach,

and to form religious societies. He was a Methodist before either Whitfield or the Wesleys; but the latter, with the Countess of Huntingdon, afterwards came to his assistance. Though mobbed and persecuted, he persisted in his efforts, and steadfastly adhered to the Church of England. He found it needful, however, though but a layman, to administer the sacraments in his chapels. In 1763, Daniel Rowlands was ejected from the Church for the irregularities of his zeal, and he preached wherever he could, and usually to crowds. He and Harris were attached to Calvinistic doctrines. In 1747, the first meeting-house was erected in Builth. Howell Davies, another powerful evangelist, arose in 1736. In 1767, a college for the training of evangelists was founded at Trevecca, under the auspices of Howell Harris and the Countess of Huntingdon. John Fletcher, afterwards vicar of Madeley, was tutor at that college for some time. When Harris and Rowlands died in 1773 the societies had grown to good proportions, and many preachers had been called into the service. In 1811, the first meeting of the "Calvinistic Association" was held. Thomas Charles, one of the founders of the Bible Society, who had been ejected from three churches for his Methodism, became a helper of the Nonconformist church.

North Wales had a preacher of great renown in John Elias, and in South Wales there were Ebenezer Morris, David Charles, and Ebenezer Richards.

In the present century the Calvinistic Methodists have approximated to the Presbyterian system. Besides county and provincial meetings, they now have Northern and Southern Synods. The first General Assembly was held in 1864. They have 130,000 communicants, 500 ministers, and two colleges.

The Salvation Army.—This great religious movement may be regarded as an outgrowth of Methodism. Its doctrine, its popular evangelisation, and its meetings for testimony alike indicate its genesis. Its founder, the Rev. W. Booth, and his not less eminent wife were originally members of the Methodist Church, and he was for years a successful minister in the Methodist New Connexion. About 1861, when he found that certain proposals which he made for evangelistic work were not approved, he entered upon a separate career. He began to organise "revivalism." He was joined by enthusiastic followers, and the work advanced, especially in Eastern London. He conceived that the idea of an "army" would be attractive in connection

with evangelistic enterprise; and in 1878 he organised his society on the principles of a military order. Each member was enrolled as a soldier, and the officers were captains and lieutenants; he himself retaining the title of "General." The workers went out in troops, usually with a small band—the flag, trumpet, and drum announcing the advent of each company into a district. The success of this agency, in recovering many fallen and degraded persons, whom no other organisation seemed to touch, is undoubted. In 1895, there were in Great Britain 4306 officers, in Canada 809, in the United States 2006, in Australia 1527. The movement has taken root in thirty-eight different countries, including France, Switzerland, India, Australia, Java, Iceland, Hawaii, Japan, Jamaica, and British Guiana. The publications entitled *The War Cry* have a circulation of half a million. An observance known as a "Week of Self-Denial" annually raises a large sum. The "Army" does not profess to be based on any ecclesiastical principles, and there is no provision for the administration of the sacraments. In 1890, General Booth published his book *In Darkest England*, in which he sketched a philanthropic scheme for the employment of the lapsed masses. This has issued only in a partial success.

The one hundred thousand pounds required as an immediate subscription was raised, but the thirty thousand as an annual income has not been obtained. The shelters, food-depôts, land colony, and other benevolent activities of the Army have furnished help to thousands of the outcasts of London and other large cities.

CHAPTER X.

MISCELLANEOUS.

1. Swedenborgians.—Baron Emmanuel Swedenborg was born in 1689. In his early career he applied himself to the study of science and philosophy, acquiring fame by his discoveries. When more than fifty years of age he believed that he received supernatural revelations. He conversed with dwellers in other planets, and with the departed of all ages. He published his views in the *Arcana Celestia* in 1757, the year in which, as his followers say, the old dispensation passed away, and the “New Church” began. He died in 1772; but his writings had little effect until they were brought into public notice by a Manchester clergyman named Clowes, and by a printer named Hindmarsh, the son of a Methodist preacher. The latter organised in London a “Theosophical Society” for the study of Swedenborg’s works. Hindmarsh, sen., and another

Methodist preacher, became the first ministers of the new organisation.

The Swedenborgians hold a trinity of principles in the Godhead—the essential divinity, the Father; the essential humanity, the Son; and the divine proceeding, the Holy Spirit. The Lord Jesus Christ is the only God. They have also a theology of the incarnation. Man is to be saved by the incarnation, and not by redemption through the death of Christ. Consequently they deny the doctrine of the Atonement, and of justification by imputed righteousness. Their canon of Scripture excludes the Acts and St. Paul's epistles. The second advent is spiritual, and is now proceeding. There is to be no material resurrection, because the spiritual body already exists. The sect has not become numerous, though it has spread into Sweden, Germany, and the United States. In England it has about ten thousand adherents.

2. **Plymouth Brethren.**—The Rev. J. Nelson Darby, at first a barrister, having obtained ordination, became curate of Wicklow. In 1827 he left the Church. The formalism and high-church proclivities of many had become repellent to himself and his friends, who desired a more spiritual and earnest Christian life. In Dublin and in

Plymouth he found groups of retired Anglo-Indian officers and others who held meetings for prayer and for Bible reading. They were especially interested in the study of prophecy, and were expecting the advent of our Lord for His millennial reign. The confused and agitated condition of Europe—religious, intellectual, and social—appeared to warrant such a solution of human hopes and fears. The existing churches were all considered to be corrupt: enlightened believers should form a new association, carefully abjuring anything like an ecclesiastical organisation. A salaried ministry was a sign of the apostasy, and each member of the church might contribute to the general edification. The church could consist only of the regenerate. The system of doctrine was strongly Calvinistic, mixed with pre-millenarianism. Its chief success has been obtained among the members of the evangelical section of the Church of England, who found the sacramentarian tendencies of their own circles growing too strong for them. The “Brethren” hold that baptism should be administered only to adult believers. The Lord’s Supper is the “breaking of bread” every Lord’s Day. While repudiating an official ministry, they believe that some are qualified by the Holy Spirit to do pastoral work in the church, and others are called to be evangelists. The “Brethren”

have suffered from several divisions. One of the most serious of these was caused by a teacher named Newton, who advanced a theory of the person of Christ resembling that of Edward Irving, who held that our Lord assumed the *sinful flesh* of man. Darby and his friends declared this view to be incompatible with their principles, and that all right-minded persons ought to separate themselves from those who held it. There have also been other schisms on questions of doctrine and discipline. The party is said to have about eight hundred congregations in Great Britain and Ireland, and there are others in the States, and in several European countries.

3. The Catholic Apostolic Church.—In the “Plymouth Brethren” we may discern an evident desire to lead back the Christian Church to the paternal simplicity of the upper room in Jerusalem. In the “Catholic Apostolic Church” we may observe that the ideal of Christianity is derived from the second century, when the Church was in transition from the original freedom from stereotyped organisation, and “catholic” practices were yet in their infancy. The apostolic types had not all disappeared, and the ministry of three orders had not gained its full supremacy

Edward Irving, whose ministry attracted so much attention in London about the year 1825, had committed himself to the opinion that the sacraments were not only "signs," but "means of grace." He had also become conspicuous in a company which met at the house of Mr. H. Drummond of Albury, a rich banker, for the study of prophecy. A brotherhood had also been formed by Mr. James Haldane Stewart to pray for the "outpouring of the Spirit." It was believed that there was no reason why the miraculous gifts, bestowed on the apostolic age, should not reappear in the nineteenth century. Very soon certain females in Scotland began to speak in an "unknown tongue," and one of them was healed of a chronic malady in a sudden and mysterious way. Prayer-meetings were now held in London for the "restoration of the gifts," and many professed to speak by inspiration. Some were supposed to be anointed as prophets, and Mr. Baxter of Doncaster was thought to be designated as an apostle. Irving died in 1839, but the sect was rapidly developing into a new form. The Tractarians were just coming into notice with their cry of the "Apostolical Succession," and the Irvingites saw the importance of establishing an order of apostles. Mr. Drummond and others were consecrated as "angels of

churches," and prophets, elders, deacons, and other apostolic designations followed in due course. But when the new church was opened in Gordon Square in 1854, a splendid ritual had been organised; the officiating ministers were arrayed in copes, chasubles, and other ritualistic insignia; the "altar" was ornamented to the highest style of such decorations, and the service was choral. This efflorescent outgrowth from a Presbyterian root has astonished everyone, and only shows how manifold is the hidden mystery of the spiritual principle. The Irvingites have not rapidly increased. They are far removed from the evangelical foundation of their beginning; even the pre-millenarian views have been moderated; and their present place seems to be among the ritualists. Eventually they may be absorbed by some larger "catholic" if not more "apostolic" system.

4. **The Positivists.**—The Positivists may be regarded as a sect in philosophy rather than in religion, yet since they speak of "worship" as a duty, they may receive a brief notice. Auguste Comte, a French philosopher, was the modern leader of the system. He held that all we know is phenomenal, and that all events may be traced in a succession from their antecedents.

This, of course, is but the older materialism under a new name, and, since Huxley's time, has been known as "Agnosticism." Miracles, necessarily, are denied, and the supernatural is the unknowable (Spencer). Nothing can be "positive" to knowledge which is not verifiable. They hold that the history of science has had three stages: 1. Theological, when all things were traced to the god or fetish. 2. Metaphysical, under which may be placed the Greek systems and the Mediæval period. 3. The Positive, which is the modern scientific system. Still, since admiration and even adoration are among "positive" facts of human experience, man may still worship the ideal—especially in the person of the hero, or of some object of affection. The weakness of Positivism is betrayed by this quasi-recognition of elements in the human spirit which are not derived from the action of phenomena on the sense. It has also been assailed by the Hegelian school of T. H. Green and the Cairds, who show how irresistible are the indications of a world of thought behind the world of phenomena. Agnosticism is also likely to be vanquished by the use of its own methods as employed in the essays of the late G. J. Romanes, and in the *Foundations of Belief*, lately published by the Right Hon. Arthur J. Balfour. Moreover, if the "Science

of Religion" has any place in the catalogue of subjects which come within the domain of human knowledge, Positivism, as a competitor with the faiths, will have no reason for existence.

CHAPTER XI.

1. MISSIONS. 2. THE FORWARD MOVEMENT.
3. REUNION OF CHRISTENDOM.

1. **Missions.**—It has been remarked that after the Papacy became a temporal Power it never added a nation to the Church. This arose partly from circumstances. Mahomedanism held Asia and Africa, and the larger modern world of the Far East and West had not been discovered. When these realms were added to the known world, Christian speculation and enterprise began a new era. India was given to Portugal, America to Spain and France. China and Japan were visited by Jesuit missionaries. Luther and the early Protestants had too much at home to engage their attention to allow them to formulate a scheme of foreign enterprise; and there was an impression abroad that the end of the world was approaching. Yet Calvin favoured the schemes of Coligny for a mission to Brazil. When the

Dutch overcame the Portuguese in the East they very soon began Christian work (1581). Grotius wrote his book on the *Reasonableness of Christianity*, for missionary use, and Pococke translated it into Arabic. A college for the training of missionaries was founded at Leyden in 1632. The Dutch required all officers in Ceylon to sign the Confession. No less than 300,000 were baptized there, and 100,000 in Java. But when freedom of worship was established by the British in 1795, nearly all these professed converts went back to Paganism.

The credit of the foundation of systematic work among the heathen by Protestants is due to the Pietists. Baron von Welz proposed that a society should be formed in 1664, and Leibnitz urged that, if Jesuit missionaries could reach Pekin, there was no reason why German teachers should not go. In 1705, Ziegenbalg and Plütshau went to India, and translated the New Testament into Tamil. Franke, now the President at Halle, managed the mission, and on its behalf issued the first missionary report. For it, also, Bogatzky wrote the first missionary hymn, "Wake, Spirit of the early witnesses."

The English emigrants to America in the seventeenth century had seen the need of the Indians. The illustrious Eliot took his life in

his hands, and, regardless of discomfort, took up his abode among a wandering people. He was a Puritan student from Cambridge who had gone out to Boston. He showed, by his great experiment, the way of dealing with native tribes. The missionary must live with them daily, must translate Scripture, and teach his people the arts of civilisation and of social life. His work was carried on by Brainerd and others.

Oliver Cromwell had a scheme for an association which should undertake to convey Christianity to the heathen world. In 1648 Parliament asked for contributions to a "Society for the Propagation of the Gospel." Professor Hyde translated the Gospels into Malay, and Dr. Pococke prepared translations into Arabic. In 1698 the East India Charter proposed that ministers should be appointed for military stations. These schemes, however, led to no immediate results.

In 1731 the Moravians organised a mission to the West Indies, and then one to Greenland. In twenty years they had more labourers in the field than all the other Protestant churches. For sixty years theirs were the only missionaries actually engaging in the work. But the missionary idea was now—not only "in the air," but in the heart of the Church. Watts had composed

his paraphrase of the Seventy-second Psalm—

Jesus shall reign where'er the sun ;

and Wesley's people were singing—

O that the world might taste and see
The riches of His grace !

In 1792 the Baptist Missionary Society was formed. Carey and his coadjutors spent their lives in India; but afterwards the Society extended its efforts to Ceylon, Africa, Jamaica, China, and Japan. The London Missionary Society was begun in 1795. At first it was undenominational, but subsequently came under the control of the Congregationalists. Its first great undertaking was in Tahiti in the South Seas. The voyages of Captain Cook had aroused interest in the condition of the Polynesians. The first missionary ship, *The Duff*, carried the missionaries, whose early experience was very trying, but was ultimately crowned with great success. However, the French discovered that they had jurisdiction in the Island, and soon crippled the Protestant operations in favour of Romish missions. This Society has also the honour of having planted the gospel in Madagascar. For many years the work progressed, but a change of government brought persecution. The converts endured the most deadly cruelty, yet afterwards the Church flourished again. The most

powerful tribe, the Hovas, have become Christian, and the people generally are favourably disposed to Christianity. But in 1862 Jesuit intriguers entered the country, and at this hour a French military expedition is assaulting the independence of the Malagasy. Their right of interference in the affairs of Madagascar was unfortunately recognised by Lord Salisbury, when last in office. The Church there has not, therefore, seen the end of its troubles.

Dr. James Morrison, the first translator of the Bible into Chinese, was sent out by this Society, as was also Robert Moffat, the apostle of Bechuana, who spent fifty years in Africa. David Livingstone went forth under its auspices, as did John Williams, the martyr of Erromanga. The history of this Society is rich in its treasury of noble lives and faithful service devoted to the cause of Christ in China, Africa, and the Southern Seas.

The Wesleyan Missionary Society was founded in 1813. It was not the earliest, but became the largest Protestant society for foreign evangelisation. Before 1813 Dr. Coke had established missions in the West Indies. In that year, the venerable Coke, with six missionaries, departed for work in India; but he died and was buried at sea. The mission was commenced and has greatly prospered. Among its heroes have

been Daniel J. Gogerly, who became well acquainted with the Buddhist systems; and R. Spence Hardy, whose works on that creed have become text-books for European scholars. Barnabas and William Shaw became distinguished for their labours in South Africa, as did P. Turner and W. Lawry in New Zealand. In 1835 a mission was commenced in Tonga and Fiji by Williams and Cargill. They were well sustained by Cross, Hunt, Calvert, Lyth, Wilson, Watsford, Langham, and others. The results have surpassed all previous missionary achievements. The entire population has accepted Christianity, have renounced heathen usages, and are rapidly advancing in education and social order.

This Society established missions in France in 1819, which have now been formed into a separate Conference. In 1830 the Rev. J. R. Stephens was sent to Sweden, and his work was well continued by the Rev. G. Scott; but the work was brought to a sudden termination by an intolerant party. The American Methodists have been more successful in that country. In Germany the Methodist societies were under the superintendence of C. G. Müller, who has been succeeded by the Revs. Dr. Lyth, J. C. Barratt, and E. Rigg. In Germany the American mission is organised in a Conference. In Spain very

valuable work was accomplished by the late Dr. Rule, who did much for the circulation of the Scriptures in that dark country. By the formation of independent Conferences for Canada, Australia, S. Africa, and the West Indies, a great burden of responsibility has been removed from the parent Society, but its apparent greatness also seems to have been diminished by their withdrawal.

The "Society for the Propagation of the Gospel" was nominally commenced in 1648. It revived in 1701, after a period of suspense, but became a distinctly missionary organisation in 1821. It supports clergymen in many of the colonies, but its mission to Tinnevely has been its greatest triumph. Its records contain the names of Samuel Marsden, a pioneer in New Zealand, and of the model missionaries, Bishop Selwyn and Bishop Patteson. Another Society connected with the Anglican Church is the "South American Mission," which was begun by the ill-fated Captain Allen Gardiner. The Universities Mission to Central Africa, which began with sanguine expectation in 1861, has had a chequered history. Its first bishop—Mackenzie—died of fever, as did several of his party. Bishop Tozer, his successor, settled at Zanzibar, where he opened schools, and translated educational works into the

native languages. Bishop Steere, who followed him, has translated the entire Scriptures into the Swali language—a tongue familiar to many tribes.

The “Church Missionary Society” has been supported chiefly by the evangelical party. Wilberforce, Newton, Cecil, Venn, Pratt, Simeon, and Bickersteth were among its earliest supporters. Its representatives are found in every part of the world. Its annual income now reaches £260,000.

The “British and Foreign Bible Society” was instituted in 1804. Like several similar associations, it was the fruit of the evangelical revival. Its activities have been extended until it now circulates four millions of copies of the Scriptures, whole or in parts, in 180 languages, every year. It supplies all the missionary societies with the Scriptures in every tongue in which their agents preach. It employs colporteurs in France, Spain, Russia, Austria, Turkey, Palestine, Persia, India, and China. When its centenary arrives in 1904, it will have given 150 millions of copies of Scripture to mankind.

The churches of Scotland have engaged in the work of Foreign Missions with characteristic vigour. When a proposal was made in 1750 to approve of missions, the Assembly rejected it as *dangerous*. But in 1796 two undenominational

societies were formed : one in Edinburgh, another in Glasgow. Many illustrious Scotsmen have given their lives to work among the heathen, as, Morrison, Livingstone, Moffat, Duff, Burns, Cargill, Chalmers, and Paton. In 1829 the Church of Scotland undertook mission-work of its own. In 1847 the Free Church formed its organisation; and the United Presbyterian Church in the same year consolidated several smaller societies. In 1840 the Irish Presbyterian Church began on its own account, and in 1855 the English Presbyterian Church followed its example.

In America a "Board of Missions" was established, early in the century, which was chiefly under the direction of the Congregationalists. Judson and Newell were among the first labourers; but Judson soon joined the Baptist Mission. The Methodist Churches sustain vigorous missions in Japan, China, Syria, Liberia, and in South America. The missions in Europe have had great success. As there are eight hundred German congregations ministered to by the Methodists of the States, there has been great interest in the religious welfare of the *Vaterland*. No less than nine Conferences have been organised on the Continent of Europe, which are regularly visited by the bishops. It is now (1895) proposed

that the English work in Germany shall be placed under their control.

In Germany, Lutheranism has had a section of its people interested in mission enterprise. The Basel Society was founded in 1780, and has sent missionaries to Persia, Africa, India, and China. The Berlin Society, founded by Tholuck, Neander, and others, has also sent representatives to Africa and China. The North German Society has missions in New Zealand and Western Africa. The *Société des Missions Évangéliques* is supported by the French Protestants. It has twenty-three missionaries in South Africa, Senegambia, and Tahiti.

A recent and successful missionary organisation is that known as the "China Inland Mission." It was commenced in 1866 by Mr. Hudson Taylor, and has now one hundred and sixty agents, male and female, posted in most of the provinces of the Celestial Empire. The recent conflict with Japan has shaken this ancient fabric of pagan civilisation, and it may be hoped that the awakening people will look to the Cross for the light they need in a dark hour of their national history.

From this rapid survey of the missionary work of two centuries, it will be seen that Protestantism is not a mere negation, as its enemies declare,

but a positive and aggressive principle. It will also be admitted that religious and not merely secular impulses have led to these efforts. Geographical discovery, better communication between the nations,—changing men's views of foreign peoples, and discovering common elements of humanity in all,—and the policy of annexation, cannot be brought forward as the incentives to this great work, though incidentally associated with it. Missionary life and service have been the fruit of Christian conviction and devotion. In spite of the fears of politicians, and the contempt of the critical, without State aid, and often without ecclesiastical approval, the standard of the gospel has been planted on every shore. In Germany, where rationalism had paralysed the Church, missionary zeal has languished. France, leavened with infidel sentiment, has done little for the evangelisation of mankind. The Romish Church, which has always thousands of devotees at its service, has planted stations wherever Protestantism has opened its way. No "enthusiasm of humanity," nor any socialistic fervour, has yet accomplished in practical form, what the churches, touched by a living faith, have been permitted to do.

It may be observed that these great results have not been due to the classes distinguished

by wealth and culture. They have been sustained with men and money, chiefly from the middle, and even the lower classes. The missionaries were for a long time the jest of reviewers, novelists, and caricaturists. The *Times* applauded the projection of the Universities Mission, because it was intended not to "convert" the natives, but to civilise them, and because "gentlemen" were about to undertake work which had been previously attempted by comparatively uneducated persons. A wiser view has now gained possession of the cultivated mind of England. The time may come when the wealth of Europe will be at the service of the gospel, and the stream of missionary liberality will flow like a river. For the world is not yet christianised: two-thirds of the human race are still pagan. Of the millions under the dominion of the Eastern and Western Churches, the majority still lie in grievous intellectual and spiritual bondage—waiting for the liberty of the sons of God. The twentieth century must be full of labour and devotion, if it is to consummate the work begun in the two previous centuries, and the world is to be brought to the feet of Christ.

2. **The Forward Movement.**—Under this heading may be included a brief reference to various

important undertakings which have been entered upon in recent years, and intended to promote the religious and social improvement of the home population. As already noticed, the religious census of 1851, by its revelation of spiritual destitution, especially in the large centres, stirred up all the churches. The gathering of large crowds in London in 1851 led to the opening of Exeter Hall, and even theatres, for preaching services, in which the ministers of various churches took part. It then became evident that the Methodists were no longer to be the monopolists of the evangelistic methods, which they had so long used with advantage. About the same time Mr. Spurgeon's bold and original ministrations gave an object-lesson in the style of pulpit teaching most likely to affect the multitude.

It cannot be denied, also, that the ritualists, who had made church services and buildings more attractive, taught all the denominations useful lessons. Dissenting chapels had been very plain edifices, often situated in back streets, but were now fixed in public positions and of improved architecture. Music and psalmody began to be more carefully cultivated. Church-building, among all parties became the fashion. In 1870 the Wesleyan Conference established the "Metropolitan Chapel Building Fund," to which

the liberality of Sir Francis Lycett, who promised £50,000 to its requirements, was a great incitement.

In 1871 the Conference recognised the "Children's Home," which had been instituted by the Rev. T. B. Stephenson. Mr. Stephenson had long been distinguished for his enterprise in ministerial work, but his sympathy had fallen upon the waifs and strays of the city. On his own responsibility, though he was not without supporters, he opened a Home in South London. Connexional approval and co-operation was not at once granted, but his project met with substantial private sympathy. James Barlow of Bolton presented an estate at Edgeworth, of a hundred and twenty acres, as a site for a new Home. A Home was also opened in Hamilton, Canada, and hundreds of the children trained in London have found a livelihood in that country. In 1884 Mr. Solomon Jevons offered £9000 for the erection of an orphanage near Birmingham, which was enlarged in 1894. From three to four thousand children have received the benefits of the Children's Home. Of Mr. Spurgeon's Orphanages we have already spoken. Dr. Barnardo's Homes have sheltered many thousands of otherwise homeless children.

Another form, which sympathy with the

popular need has taken, is that exhibited by the Toynbee Institute in East London. In this establishment, well built and equipped with class-rooms, gymnasium, etc., University men reside, in order to come into personal contact with those born in less favourable circumstances. The Bermondsey Settlement, under the direction of the Rev. J. Scott Lidgett, has been opened for similar purposes, and is supported largely by alumni of the Leys' School, Cambridge. The necessity of more directly missionary work in the Metropolis was recognised by the Conference in 1886, when the Revs. Mark Guy Pearse and Peter Thompson were appointed to the "London Wesleyan Methodist Mission." In the following year the Rev. Hugh Price Hughes was set apart for similar work. As no chapels suited to the case were available, large halls have been taken in Piccadilly and Wardour Street, where immense congregations have been gathered, and a church of a thousand members. In East London the mission has been very successful in a degraded region. In these missions an order of deaconesses has rendered conspicuous help.

In Manchester, the erection of the "Central Hall" on the site of the old chapel in Oldham Street has allowed the development of a very extensive mission. In this hall, and in the Free

Trade Hall,—sometimes also in a neighbouring theatre,—and in other buildings, the missionaries often address ten thousand persons. The site of the old Gravel Lane Chapel, Salford, having been required for railway extension, a handsome building suited to modern requirements has been raised in the same neighbourhood. Another extension in the crowded district of Ancoats is in view. For many years in Liverpool, the Rev. Charles Garrett—whose name is honoured in all the churches—has had in operation a band of lay-workers who have visited and instructed thousands among the lowest of the population.

During the same period other churches have been engaged in similar efforts. The publication of the pamphlet, entitled, *The Bitter Cry of Outcast London*, a few years ago, made a deep impression upon all churches. Every year has brought its own revelation of the poverty and misery and crime produced by the drinking habits at present encouraged by public law, and strenuous efforts have been made by the pious and the philanthropic to remedy them. The “City Mission” in London, reformatories, penitentiaries, and many organisations for “prevention and rescue” have accomplished much. The temperance work of the century—including that of the “Bands of Hope”—has not

been without result on the manners of the English people. The habit of intoxication is no longer considered to be compatible with the usages of polite society. Medical opinion has declared itself against the regular use of alcohol. Judges and magistrates have de-claimed against drink as the most frequent cause of crime.

The Church of England has, during the last thirty years, organised in the large centres special services known as "Missions," which have often proved attractive and beneficial. In form, these services have reproduced what were known, amongst Methodists especially, as "revival services." The history of "revivals" remains to be written. Such conditions of enthusiastic religious life were not unknown in the middle ages. Revivals in America under Whitfield and Jonathan Edwards were very remarkable. The preaching of Finney and Caughey was attended with extraordinary effects in England. The services held by Messrs. Moody and Sankey attracted much attention. The general result of such efforts has been very instructive. They have shown that neither improved legislation—though greatly needed—nor extending education—which has such good effects—can take the place of the living gospel among the masses.

3. **The Reunion of Christendom.**—Schemes for the “comprehension” of British Christians have been spoken of for three centuries. In the days of William III. the thing was not impossible, but it became so when Queen Anne began to exalt the high church party. Notwithstanding Wesley’s intentions, the effect of the revival of the eighteenth century was to enlarge Nonconformity to such a degree, that its suppression has now ceased to be practicable. In the early years of the century, the evangelical clergymen and the Nonconformists were mutually attracted, and joined in many good works. The rise of the Tractarian party and the Disestablishment movement have altered these relations. The only comprehension now entertained by the Churchman is one dependent on entire submission by the Dissenter to the “historic episcopate.” The Lambeth Synod ventured to lay this principle down as indispensable, when it addressed the various bodies of English Nonconformists. The fundamental principles of the evangelical Nonconformist render it absolutely impossible for him to make this concession. So long as the work of grace is attributed to sacraments and orders of the Church, as the only appointed means for the operation of the Holy Spirit, every page in the history

of the Nonconformist may be quoted in protest.

Under these circumstances, the Anglicans have eagerly looked towards the more ancient churches. Friendly relations have been cultivated with the Greek churches,—for they have the “apostolical succession,”—notwithstanding their superstition. Before 1870, Dr. Pusey, Dr. Newman, Dr. Döllinger,—then a Romanist,—and other divines of the Anglican and Romish Churches, held interested deliberations on the best mode of reconciling the formularies of the two communions, and of establishing a *modus vivendi* between England and Rome. But Rome determined to make her supremacy impregnable. She declared *infallibility* in 1870. In that hour those pleasant visions which had haunted the brains of such men as Pusey, Döllinger, Gladstone, and many others, received their final dismissal. The Eastern Church can never receive the dogma of the Vatican Council. The English Church can never yield to it. The Romish Church can never revoke it, or modify it, without becoming the laughing-stock of the world. Thus, in the providence of God, the “reunion of Christendom” can never be effected on the platform of the “historic episcopate,” that is, on the “Catholic” foundation.

The visit of Lord Halifax, as President of the English Church Union, to the Pope, would have no significance except that it reveals the extent to which anti-Protestant doctrine has permeated the Establishment. That visit was provoked by the declaration of Cardinal Vaughan, that "of the twelve hundred bishops of the Catholic Church, he did not know one who would recognise Anglican orders." The Pope's recent letter to the English people on "Reunion" speaks of the Reformation as an "error," and it invites a Protestant people to join him in supplication to "Mary, the mother of God," and to other saints, for the grace which shall restore mutual fellowship. No association of ideas could more clearly exhibit the "error" into which the papal party has been led by the recent agitation for "Reunion." The desire, so general among Protestants, to reduce the number of sects and to arrange terms of intercommunion is one thing; but the dream of the Catholics that the superstitions of the Middle Ages can be re-baptized and re-established, is another.

The *unity* of the Church of Christ does not need the decree of the Pope to create it—it already exists. True Christians, in spite of denominational distinctions, know the oneness of their faith in the Father of all, in His Redeem-

ing Son, and in His Sanctifying Spirit. That this oneness may be more fully realised and exhibited to the world, is their daily prayer. This desire led to the thought of an "Evangelical Alliance" in 1843, and to its more complete definition in 1851, in which the late J. Angell James, Sir Culling Eardley, Dean Alford, Dr. Bunting, and others took part. The Alliance has continued its annual gatherings ever since, and has sought to promote religious freedom in several countries. If its usefulness has not yet answered all expectations, this is not due to any want of sympathy on the part of its Nonconformist members.

The growing sentiment in favour of increased unity has been shown by the gathering of the Pan - Anglican Synods at Lambeth and of the Pan - Presbyterian Synods in England and America. The Methodist Ecumenical Council in 1881 assisted in the same direction. The consolidation of the Methodist churches of Canada and of Ireland has proved to be a successful policy. The Council held in Washington, 1891, passed resolutions in favour of a union of the coloured churches of America. Since then a union has been arranged between the Primitive Methodist churches and the Bible-Christians, and the Methodist bodies of Australasia are likely to

unite. The institution of a "Nonconformist Congress" in England will tend to counteract the evils of "overlapping," and to bring the evangelical churches into closer fellowship. The first meeting was held in Manchester in 1894, the second in Birmingham in 1895, and the third is appointed to meet in Leeds in 1896.

The real difficulty in the way of Christian unity in the present day is the unyielding attitude assumed by the "Catholic" party, in reference to the "apostolical succession," supposed to be dependent on the "historic episcopate." Two things have rendered the foundation of unity on that ground impossible. First, the development of Christian life and grace in every part of the world by means of Nonconformist systems; second, the decree of papal infallibility. Both of these have now become part of the history of the world. This situation, which no hand but that of God could arrange, indicates that the unity of the Church can only become possible on the evangelical foundation of faith and love.

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